

1122

The FUNDAMENTAL
DOCTRINES
OF THE
Church of *England*,

As set down in HER
CATECHISM,
Explain'd, and Vindicated from the
CALUMNIES of the **Romanists**,
AND THE
CENSURES of the **Presbyterians**,
And other **DISSENTERS**.

By **JOHN SHAW, D.D.**
And **RECTOR** of *East-Knoyl* in *Wilts.*

VOL. II.

Sola igitur Catholica Ecclesia est, quod verum cultum retinet;
Hic est fons veritatis hoc est Domicilium fidei, hoc Templum
Dei; Quod si quis intraverit, vel a quo, si quis exiverit, a spe
vitæ, & salutis æternæ, alienus est. *Lactan. lib. Inst. 4. de
Hæres. Sep.*

Ecclesia Catholica illa est, quæ contra omnes Hæreses pug-
nans, expugnari non potest: Hæreses omnes ex illa exierunt,
ipsa autem manet, in radice sua. *St. Aug. lib. 1. de Symb.*

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at the *Lamb* without *Temple-Bar*. 1720.

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CENSURES OF THE
And other DISSERTATIONS

By JOHN SHAW, D.D.
And Rector of East-Knox in Wales

Printed by A. R. for George & John, at the
Coffee-Bar in Osnaburgh; and WILLIAM ALLEN,
at the Lamb without Temple-Bar, 1710.



more Wives at once, not allowable
 Bishops & ALCHEMICAL

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 Most Material THINGS

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VOL. II

OF THE TEN COMMAND- MENTS.

Q. **WHAT** was the third Thing
that your Godfathers and
Godmothers promised for
you in Baptism?

A. [That I should
keep God's holy Will and Commandments,
and walk in the same all the Days of my
Life.]

Q. **And** remember, in explaining of the Ba-
ptismal Vow, and particularly of that Part

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Of the CHURCH

[Not keeping God's holy Will and Commandments,] that you told me, that the Decalogue was the Sum of the moral Law, or an Abbreviation of those Precepts that concern our Manners and Behaviour with Respect to God and Man. And in speaking to these Commands, you did divide them into two Tables, the first containing four, and the second six Commands; and you did farther observe, that some were Negative, and some Positive, but I can't call to Mind that you gave me the least Hint of the Difference between us and the Romanists, or between us and some other Protestants in the Number and Division of these Commandments. Pray therefore let me have your Resolution, and shew me what Diversity of Opinion there is amongst them, and what the Reason, the End, and Design of it is?

A. We of the Church of England, and almost all Protestants (except it be those of the *Lutheran Communion*) do own, that there be Ten Commandments, and that these are divided into two Tables; the first containing these four Commands: The first, [Thou shalt have no other Gods,] the second, [Thou shalt not make unto thyself any graven Image,] the third, [Thou shalt not take the Name of the Lord thy God in vain, &c.] the fourth, [Remember the Sabbath-Day to keep it holy.] The second contains six, of which the first is, [Thou shalt honour thy Father and thy Mother,]

Conradus
Dietericus in
Catech. Luth.
de Decalog.

CATECHISM.

3

Mother,] the second, [Thou shalt not kill,] the third, [Thou shalt not commit Adultery,] the fourth, [Thou shalt not steal,] the fifth, [Thou shalt not bear false Witnefs against thy Neighbour,] and the sixth and last, [Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, &c.] This is the Description and Number that is given us of these Commands delivered to Moses on Mount Sinai for the Use of the Israelites, and for the Benefit and Advantage of all Mankind in them: As this sacred Historian gives us this only Account, and no other of them, as we may read in the Books of *Exodus* and *Deuteronomy*, we can have no Reason for disbelieving what he says, or varying from that Number, Order and Method in which he delivers them to us. For since in this Particular all Christians do agree, that he had Divine Authority and Commission for what he did; that he was a true and exact Historian, and no Cheat nor Impostor: It will be needless to insist on the Proof of the Penman, or on what he relates, as to the Matter of Fact and Witnesses.

*Exodus 20.
Deuteron. 5.
6, 7, 8, 9, 10,
&c.*

But the great Difference is here, that the Church of *Rome* makes but three Commands in the first Table, to conceal or obliterate the second, which forbids their worshipping of Images, and makes two Commands of the tenth, to hide the Defect,

*Catech. Rom.
Part. tertia
de Decalogi
Explicat.
158. Christi
de expl. Decal.*

fect, and make Way for their Idolatry and Superstition: Thus they will tell you, that by the first Commandment, [*Thou shalt have no other Gods but me,*] is meant, that we shall worship the true God, and no Idol nor Image in his Room; and that that which we call the tenth is two, [*Thou shalt not covet thy Neighbour's House*] being one, and [*Thou shalt not covet thy Neighbour's Wife,*] being another; and thus they make up the former Want, and complete the Number; which more truly they might have told us, was unwarrantably disjointed and divided, to hide that Second Command, which is so artfully maimed or stole: But of this more hereafter.

Clem. Alex.
lib. 6. Strom.
St. Aug. lib.
3tio. Confess.
cap. 8. Sermon.
148. de Temp.
Bed. in cap.
20. Ex. & in
Epist. ad Roman.
man. &c.
Vid. Conrad.
Dieter. in Cat.
Luther. de
Decalogo.

Q. Why do you find Fault with this Division of the Commandments, since many of the Primitive Fathers have approved of it; and several among the reformed Divines do use it to this Day. Nay, you have owned your self, that the Lutherans do the very same, and (as some inform me) divide the Ten Commandments the very individual Way that the Romanists do; that is, leaving out the Second Commandment out of the first Table, and making two of the tenth in the second?

St. Aug.
Quest. 71. in
Exod. Epist.
119. ad Januar.
lib. 1.
cont. Faust.
cap. 7.

A. That some of the later Fathers, as St. Augustin, the Venerable Bede, and St. Bernard did thus divide the Ten Commands, I do own; but then it was because of that great Regard which they had to three Persons

ions of the ever Blessed Trinity, who they thought was designed by Moser to be worshipped by the three Commands of the first Table. Besides, these ancient Fathers did not omit any of the Ten Commands, nor disjoint, divide, nor separate them as the Church of Rome does; and which is farther to be considered, *Josephus* and *Philo the Jew*, and the most ancient Fathers of the Church, and the greatest Number by far, and those of the most Learning and Authority among them, did all divide these Commandments as our Church now does; and for those three Fathers formerly mentioned, they in other Parts of their Writings have divided the Commandments as we do, allowing the first Table to contain four, and the Second six: And if we have all the Commandments intire, and not maimed or dismembred, by cancelling or concealing the Second; so (I say,) we have not that Command which forbids worshipping of Images, stole or taken away from Moser's Ten Words or Commands, and the Tenth be not divided into Two, viz. into that of coveting a Man's [Wife and his Goods,] it does not seem to be a just Cause for making a Schism or Breach in the Church; and therefore the *Lutherans* are not, I think, to be dismembred from the Catholick, if they, as well as we, own the Number, and detest and abhor falling down to Images, or worshipping

Joseph. lib. Antiq. Jud. 3^{to}. cap. 4. 6. Philo. Jud. lib. de decal. Origen. lib. 3. in Ex. Hom. 8. St. Ambros. & St. Hieron. in cap. 6. E. pbes. St. Aug. cont. duas Epist. Pelag. cap. 4^{to}. Calvin. Inst. lib. 2. cap. 8. Sect. 13. &c. Ursin. in Ex. plur. Catech. Part 3.

Chemnit. Dec. Com. Part 2^a.

Vid. Conrad. Diet. de Dec. Calv. lib. Inst. 2d. cap. 1. Sec. 12. Musc. loc. Com. de Div. via. Decal. Ursin. Expl. Catech. de Præcep. of Stocks, Stones, Beads and Crucifixes, which Luther and his followers all own they do; and therefore, Mr. Calvin, Musculus, Ursin, Bullinger, and their Adherents are in this Particular satisfied, and fully reconciled to them, tho' not in the other Dispute about the Consubstantiality of the Elements of Bread and Wine: But of this in its proper Place.

Pet. Mart. in Epist. ad Rom. cap. 7. Q. What is your Opinion of those Words, [I am the Lord thy God, who brought thee out of the Land of Egypt, and out of the House of bondage.] I am told, some take them to be the First Commandment, or at least the positive Part of it. Let me have your Judgment in the Matter, or theirs that you have read, and take to be the best and soundest Divines?

Vid. Grot. in Explic. Decalogi. & Andream Rivet. in 1. & 2d. Verj. cap. 20. Exod. A. Indeed I think the Words themselves are the best and truest Interpreters of the Meaning, for they seem plainly to be the Preface or Preamble of the Lawgiver, shewing his Authority, Jurisdiction and Power, the Right he has to our Service, and the Obligations we owe him, because of his Bounty and Goodness towards us; he is the Lord our God, who has delivered us from the Bondage of Sin, and Tyranny of Satan; so that Duty and Interest obliges us to regard and obey his Laws; therefore this Sentence is no Law, but an Introduction into the Obedience of them: And as Kings and Potentates affix their Names to the denouncing,

nunciating, before they come to the commanding or forbidding Part, so does God here set his Name *Jehovah* in the Front, before he comes to the enacting Part of the Law: therefore I conceive this to be declarative, and not preceptive; or to be an Introduction, rather than a Command or Prohibition.

Q. Pray let me know the Meaning of this Preface and Introduction, and be pleased to tell me whether it concerns us Christians as well as the Jews?

*A. This Preface [I am the Lord thy God, who brought thee out of the Land of Egypt, and out of the House of Bondage,] was made use of, not only to shew God's Authority over the Israelites, but likewise his great Love and Beneficence to them, which he knew, if any Thing could engage them in his Service, or oblige them to the Obedience of his Laws, this must; therefore not proceeding as other Law-givers commonly do, with Threatnings, Penalties, and Terrors, was pleased to court and perswade this People into a voluntary Compliance with his Precepts, and Submission to his Will, from the Consideration of his Interest in them, his constant Care, and tender Regard for them, and that miraculous Protection which he had but very lately afforded them. These were the Arguments and Motives, which he used, I am the Lord, that *Jehovah* and omnipotent Being, which*

*Vid. Bulling.
in Exod. De-
cal. Sin prim.
Præc.*

was, and am, and shall be for ever; who created thee and made thee, who now govern, sustain and protect thee, who made the World and all Things in it, and can in an Instant, and when I please, unmake and dissolve it into Ashes. I am Omniscient and Eternal, the All-wise and All-powerful God, who am most just, true and merciful, superlatively good and gracious, and infinite in all Perfections; and therefore as in, and through, and for me, are all Things, so thou canst in none but in me live, move, and have thy Being.

But though all Men have their Dependance on me, and are equally obliged to me for their Creation and my general Providence; yet ye are more particularly obliged, because I have chosen you before all other People, and have entered into a strict League and Covenant with ye, that if ye will be my People I will be your God; and as I have in Performance of this Contract given you several Proofs and signal Demonstrations of my Affection and Tenderness towards you, so there is one very remarkable, and must needs be fresh in your Memories, because of your great Thralldom and Misery; and that is, that uncommon, wonderful and unexpected Deliverance, which was in the highest Extremity vouchsafed you, in rescuing you from the Oppression and Cruelty of *Pharoah*, therefore am I deservedly called *the Lord thy*

Acts 17. 28.
Psal. 145. 15,
16.

CADECHISM.

9

thy God which brought thee out of the Land of Egypt, and out of the House of Bondage: And as none can challenge such a Right, or pretend to have any such Title to thy Obedience as myself; it is but just and equitable, and what Interest and Duty, Gratitude and Affection will require that thy Hands, that thou shouldest faithfully observe these Laws or Commandments which I now deliver unto thee.

And to answer the other Part of the Question, whether we Christians be obliged to a strict Obedience of these Precepts; I say, that though we are not as Moses was the Lawgiver, or as these Laws were published solely for the Use of the Hebrews in their own Hearing and Language, and likewise adapted to their peculiar Tempers and Circumstances, and for their Benefit and Advantage, who were chosen out of other Nations in Covenant with God, and delivered out of the Egyptian Servitude; though in Respect of Moses's Ministry, and in Regard that these Precepts were suited to the Jewish State and Oeconomy, and peculiarly their own, who by these and several other Privileges were distinguished and separated from the Gentiles: For what Nation, said Moses, is there so great, that hath Statutes and Judgments so righteous as all this Law which I set before thee this Day, he sheweth his Word unto Jacob, his Statutes and his Judgments unto Israel, but he hath.

Grotius de Decalogo.

Deut. 4. 7, 8.

Psalms 147.

19, 20.

not

not dealt so with any other Nation. Though I say, in all and every of these Respects, we be not obliged to keep these Laws, yet when we consider with what great Solemnity they were proclaimed in Mount Sinai, how that God was the Author and Inscriber, who delivered them with his Mouth, and writ them with his Finger, how that they are the Dictates of right Reason and the Law of Nature imprinted in every Man's Heart firm immutable and unvariable, and of eternal Obligation upon all when the Use of them is seriously weighed, that they conduce to the promoting of true Religion, and the prudent Government of our Lives, of making Men holy, just and sober, of teaching us how to worship God, and love our Neighbours, to forgive our Enemies, and be reconciled to all. I say, when we reflect, that these Laws were taught and given us in Charge by our blessed Saviour, and that from them all those Precepts set down in the Gospel may very naturally be inferr'd and deduc'd, and that spiritually, and by breaking down the Partition Wall between Jew and Gentile, we are entitled to God's Favour, and in a more eminent Manner Sharers of it than the Egyptians were by the Delivery from their Bondage; it must necessarily follow, that these Precepts which are of so great Authority, Equity and Perpetuity, of so much Justice, Goodness

Exodus 19.
Deut. 5.

Vide Dr. Barrow on the Decalogue.

And. Rivet.
on Exodus 20.

Matth. 22.
37, 38, 39.

Ephes. 2. 13.
14.

Goodness and Advantage to us, to make us easy, safe and prosperous, should be of continual Obligation, and no less engage us who are Christians to an intire Obedience, than those Jews and Israelites who did first hear and receive them at the Foot of the Mount.

Q. Now you have satisfied me in this Doubt, I would willingly know, before you proceed to explain the Commandments, whether there be not some Rules to be observ'd in keeping and obeying of them; or, whether I am not to take Notice of something more than the bare Letter, or general Sanction of the Law?

A. We are indeed, and to consider of other Things than the Law does literally enact; and therefore this we must observe, that where the Laws or Precepts are affirmative or positive, they contain the Negative; and where they are negative they comprehend the Affirmative; As for Instance, that positive Precept which obliges us to sanctify the Sabbath-Day, does forbid unhallowing, or prophaning of it by servile Labours and unnecessary Works; and that Negative which forbids Murder or shedding of Blood, commands likewise the preserving or defending of our Neighbour's Life; and so in the rest of the Commands. We are also to remember, that when any Kind of Sin is forbidden, all the Species or different Sorts of it are; that in forbidding the Effect the Cause is likewise understood, and
in

Confad. I
Dist. in De
cal. g.

Rivet. in De-
cal. 5 prim.
Precep.

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in a Relation the Vice related to it is. We are likewise to observe, that in forbidding of gross and atrocious Crimes, or the least Vice that may contribute to them, the smaller and lesser ones are forbid, and in commanding of Virtues or known Duties, all those Means and Helps that may any Way tend thereto are requir'd: In short, we are to consider, that our Obedience to these Commands must be according to what is contained in the Prophets, and what Christ and his Apostles in the New Testament have enjoined; and it must be not only outward, and performed by the external Members and Organs of the Body, but also proceed from inward Principles, and the Purity and Sincerity of the Soul; *for the Law must be spiritual, and we must love the Lord our God with all our Hearts and with all our Minds.* We must finally consider, that the Ceremonial Law is always to give Place to the Moral; and that when both Tables of the Moral Law cannot at the same Time be kept, that the second must yield to the first, all the rest being dependent upon it: And above all, we are to take Care that the End at which we aim in the Obedience of all, may be the Glory of God, and Welfare of our own and other Mens Souls; or as the Apostle to Timothy words it, *Now, the End of the Commandment is Charity out of a pure Heart,*

Rom. 7. 12.
Deut. 6. 5.
Cap. 10. 12.

1 Tim. 1. 5.

Heart, and of a good Conscience, and of Faith unfeigned.

Several Instances might be given of these foregoing Rules to explain and make them more easy and obvious to us, but these few may suffice for many: The fourth Command requires, setting apart the seventh Day for the Service of God, and keeping of it strictly till Night; but this being Ceremonial, is altered by our blessed Master, who has changed the seventh to the first, and Works of Necessity and Mercy taking Place of Sacrifices and Burnt Offerings, God postpones his own Service, who *made the Sabbath for Man, and not Man for the Sabbath.* The fifth does command obeying of Parents, but in Times of Tryal and Persecution, we must hate Father and Mother, that is, neglect honouring of them, or paying them any Deference, if it come in Competition with the Service of God, or be repugnant, or contradictory to the keeping of the first Table of the Law: And as here the Relation of a Son obliges him to Duty and Obedience, so that of Father to make Provision for his Son, and bring him up in the Nurture and Fear of God. The sixth forbids Murder, and the seventh Adultery; and so it does the Causes of these Effects, as Wrath and Anger, Envy and Malice, Luxury, Idleness, Wantonness, Uncleaness, and the like.

Q. By

Mark 2. 27.

28.

Luke 14. 26.

Eph. 6. 4.

1 John 3. 15.

Mat. 3. 28.

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Q. By these few Examples, I partly apprehend the Meaning of the rest; or if I do not, I shall easily find it out, by your explaining of the Precepts, or of each single Commandment to me. I desire therefore, that you would be now pleased to proceed, and to shew me the Importance of this first Commandment, [Thou shalt have no other Gods but me.]?

A. The Words in the Original are, Thou shalt have no other God before my Face, or in my Presence, which the Septuagint renders *ὡλὴν ἐμὴν* besides me, or with me. So that the Meaning of the Command must be, that we shall worship no other God but the God of Israel, the true and living God who made Heaven and Earth, and all Things therein contained: For as the Israelites were given to Idolatry, to the worshipping of Baal, Dagon, Ashtaroth, Moloch, and such a vast Number of Deities; that the Prophet Jeremiah tells us, that they had as many Gods as they had Cities, and the Wise Man, that they deemed either Fire, or Wind, or the swift Air, or the Circle of the Stars, or the violent Water, or the Lights of Heaven, to be the Gods which govern the World. As the Jews, I say, were wont to prostrate themselves before the Sun, Moon and Stars, before Stocks and Stones, and Images; nay, and had learned of the Egyptians, and other Nations, to do Homage, and give religious

Judges 2, 12,
13.

† Kings 11.

5, 7.

Jer. 11. 28.

—11, 13.

Wisdom of

Solomon 13.

2.

Vide Grot.

de Decal. &

in 20. capit

Exod. Just.

Martyr. ad

Orthodox.

Muscul. in

Psal. 16. &

in prim. Prae-

cept. Decal.

ous Worship to the very worst and vilest of Animals. So God here warns them, and cautions them against having of any of these Gods for their God, of adoring of them, or bowing to them, of placing them in his Room or Stead, or admitting of them into any Equality or Copartnership with him: For by this Precept they were forbidden, not only to worship their own false Gods, the Gods of the Egyptians, Zidonians and Moubites, but even those of the Gentiles, and of all other Nations; and the Reason Moses gives, *The Lord he is God in Heaven above, and upon the Earth beneath, and there is none else*; or as God himself is pleased to express it by the Prophet *Isaiah*, *Is there a God besides me, yea, there is no God, I know not any*: Or which is yet more clear, in our blessed Master's Answer to the Tempter, *Thou shalt worship the Lord thy God, and him only shalt thou serve*: All which shew, that God is a jealous God, who will suffer no Rival to appear in his Presence, nor any Competitor to challenge a Right to our Service and Affections: For as he is the sole Object of all Adoration and religious Worship, he will have all excluded from sharing in that Prerogative which properly and essentially belongs to himself, and no other besides.

Q. Do not they of the Church of Rome transgress this Precept, who worship Saints and Angels?

A. Yes,

Vide Bullinger, Conrad, Dint, Lambert, Dan. in prima Precept. Decalog. Just. Martyr. 2 Apol. pro Christ.

Deut. 4. 39.

Isaiah 44. 8.

Luke 4. 8.

Tertull. de
Test. Anim.
Vide St. Au-
gust. de Civi-
tate Dei, lib.
4. cap. 10, 11.
lib. 7. cap. 2.
Muscul. in
Psal. 16.
Tertull. Apol.
adversus Gent.
cap. 10, 11.
Arnob. lib. 7
§ 8. adversus
Gent.
Lactant. ad-
versus Gent.
lib. 1. Div.
Inst. cap. 20,
21.
Chemn. Ex.
Cencil. Trid.
Exempl.
Invoc. Sanct.
Rivet. in 20
Exod. prim.
Præcept.

Videantur
Litania Sa-
cra in Grat.
Cathol.

A. Yes, they do, and are as much guilty of Idolatry as any of the Heathens were: For as these had their particular Deities to which they made their Approaches in the Time of Penury, Sickneſs, Tribulation and Distress: So the Romanists have their respective Saints whom they invoke and pray unto in the Time of Want, Trouble, Danger, Sorrow and other Adversity. Thus the Heathens worshipped *Juno* when they wanted fair Weather; *Neptune* when they were in a Storm, *Apollo* when they desired Plenty; *Bacchus* when Wine; *Ceres* when Corn; *Minerva* when Learning; *Æsculapius* when Physick: And when they prayed for Success in War, and for a prosperous Voyage, they addressed themselves to *Mars*, *Castor* and *Pollux*: And the very same Thing do they of the Popish Religion; for when they pray in the Time of their Navigation against Storms and Tempests, they fall down before *St. Nicholas* and *St. Valerian*; when tempted to Lust and Incontinency, to *St. Magdalen*; when in Travail and in hard Labour, to *St. Margaret*; when in a Fever, to *St. Petronella*; and when pained with the Tooth-ach, to *St. Appollonia*; and so to the rest of the Saints, according to their different Wants and Necessities. And now wherein does the Difference consist? Or, who is most pure, sincere and spiritual in his Worship, the Heathen or the Papist?

Papist? To me indeed they seem both to be Breakers of this Command, and 'tis hard to determine which of them contracts the greatest Guilt, or has most to answer for their Diversity of Gods and Variety of Worship; I cannot see but that the Heathen can say as much for his Idolatry as the Romanist can for his; for as Christian Rome pretends to adore her Saints for their Excellencies and Virtues; so did the Heathen theirs for those incomparable Qualities which they were endowed with: No doubt Men of so great Sense and Sagacity, of so quick Parts and clear Reasoning, as many of the wiser Gentiles were, could no more take Jupiter, Mars, or Apollo to be Gods, than the Romanists do St. Anthony, St. Denis, St. Francis, or any other of their Canonized Saints: Without Controversy they both knew them to be Men, and to have their Being and Subsistence from him alone, who was the first Cause and Producer of every individual Thing: And as he must be God, and the only Object of our Praise and Adoration; so consequently they must be highly culpable who worship any Gods, Saints or Angels, or any created Being, for, with, besides, or before God.

Q. But here the Romanists will say, That they Worship God as Supreme, or with the highest Adoration and Reverence; and Saints and Angels being his Servants and Ministers,

Chemnit.
Conc. Trident
Argum. Pon-
tif. Solutio in
Invoc. Sanct.

Gen. 23. 7.
— 33. 3.

Dan. 2. 46.

Explicat.
Doct. Chri-
stian in prim.
Præcept.

Catech. Rom.
Par. 3tia. cap.
2. Quest. 4.
5, 6, 7.

but with an inferior one, or that of a lesser and far lower Degree; to which they give the Distinction of *Adpelia* and *Adshela*; and that they may appear to have something of Scripture and Reason for their Authority, they tell us that Abraham and Lot when they met the Angels, they bowed themselves towards the Ground; and that Abraham did the same to the People of the Nation, and to the Children of Heth. And that Nebuchadnezzar fell on his Face, and did adore and worship Daniel, which, not being rejected, say they, by so holy and good a Man, must needs be lawful and set down as a Precedent for us: and it seems to be very proper, (say they,) and a Thing consonant to Reason, that Saints and Angels should be worshipped as Intercessors and Mediators with God, even as Applications and Addressers are made to great Men who are in Princes Courts: For as here the Petitioners are not immediately admitted into the Sovereign's Presence, but their Requests by others who attend his Person, made known unto him; so that likewise in the Court of Heaven, Angels and Saints who are so nearly related to God, his Secretaries and Ministers, and our Friends and Guardians, are the fittest Persons to present our Petitions, and prevail with him to have all our Suits and Requests granted: And this can, (say they,) be no Disparagement to God, but rather an Addition to his Glory and Grandeur, such a Retinue and so many Attendants be-
ing

ing only Instruments of proclaiming that Honour, Respect, Veneration and Majesty, which is due, and to be ascribed unto him. And this I take to be the Substance and Sum of all that they can say in Vindication, or Defence of this Principle of praying unto Saints and Angels: And tho' this be not only the Doctrine of some of their private Divines and Casuists, but even of their Church in general, which is established by their Councils; yet I think when all that they can say is viewed and sifted, and every Thing impartially search'd, they appear to be but very Trifles and meer Contests, about Words: I shall therefore speak to them particularly?

*Concil. Nicen.
2. Art 1, 3.*

*Concil. Trid.
Sess. 22. cap. 3.
Sess. 25. de
Invoc. Ven.
& Rel. Sanct.*

A. As for the Scripture that they quote out of *Genesis* and *Daniel*, tho' the Words be [Bowling or Adoring] yet they shew no more than a civil Respect and Honour, which is to be paid to Kings, Princes, and all that are in Authority under them; or to natural Parents, spiritual Pastors and Teachers; to Persons of Quality, and those who are entrusted with the Management, and Discharge of Publick Places and Offices, as we may read of *Jacob* to *Esau*, of *Nathan* to *David*, of *Solomon* to his Mother, the *Shunamite* to *Elisha*, and of a great many others recorded in Scripture: But as to religious Worship, or divine Adoration given to any but to God, we can no where find it in Scripture; but on the contrary we read there, that Saints and An-

*Gen. 33. 3.
1 King. 1. 23.
— 2. 19.
2 King. 4. 37.*

gels did reject divine Worship, and would by no Means suffer it to be paid them, knowing it of Right to belong only to him who was the sole Object of Adoration and Praise. Thus, when the Inhabitants of *Lystra* and *Derbe*, would have worshipped *Barnabas* for *Jupiter*, and *Paul* for *Mercurius*, and could scarce be restrained from offering Sacrifices unto them, did the two Apostles with Indignation forbid em; and having rent their Clothes, and ran in among the People, cried out in these Words, *Sirs, why will ye do these things? We also are Men of like Passions with you*: Or, as we are clothed with Flesh and Blood, and but human Creatures, we have no more Title to divine Worship than ye have, and that is none at all; it being the incommunicable Attribute, or Perogative of the Almighty and All-wise God; for he is the only Hearer of Prayers; and therefore to him alone must all Prayers be directed, and every Vow performed. And of the same Opinion was the Angel mentioned in the *Revelations*; for no sooner had *St. John* fallen at his Feet, and would have worshipped him, but that he is immediately prevented by the Angel, and ordered only to pay that Homage and Veneration, where due. *See thou do it not, I am thy Fellow-servant; worship God.*

And as for their Reason, that it seems proper and congruous, or most agreeable to

A^cs 14. v.
11, 12, 13, 14,
15.

Psal. 65. 1, 2.

Rev. 19. 10.
— 22. 8, 9.

to the Majesty and Honour of God, to have Persons to mediate and intercede with him for Sinners, and that none can be so conveniently employed, or addressed unto as Angels, &c. All this is easily answered and confuted, when we say, That God's Thoughts and Man's are infinitely different, that not being esteemed Honour, Grandeur, or Dignity in his Eyes, that is so in ours. Besides, there is no Precept, Precedent, nor Example in all Scripture for praying to Saints, or worshipping of them, nor of using of them as Mediators and Intercessors; and a very good Reason there is for rejecting of them, because there is none appointed, nor allowed of, to be a Mediator between God and Man, but the Man Christ Jesus. How uncongruous and unreasonable must it be then, to set up Secretaries, Intercessors, or Mediators, in Opposition to him whom God has nominated and does only approve of? This indeed is so far from adding to the Honour and Majesty of God, that it is impairing and diminishing of it, and as far as in us lies, derogating from his Wisdom, Power and Authority; and as he is the best Judge of that Homage that is to be paid himself, or of that Worship that is most agreeable to his Nature, as likewise, of the Manner and Method of performing it: So it must be impious, profane, and irreligious, to pretend to worship God in, or, by his Saints,

Lud. Viv. in
St. Aug. de
civ. Dei. lib.
8. cap. 27.
Vid. Chem.
de Inuocat.
Sanct.
Isa. 55. 8, 9.

1 Tim. 2. 5.
1 John 2. 1.
St. Aug. con.
Parmen. lib.
2. cap. 8.

St. Ambros.
de Isaac. &
An.

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or any Way to invoke them for Help and Assistance, since 'tis contrary to God's Will and Directions, or expressly against the Words and Testimony of Scripture.

And this Doctrine is so far from having any Thing of Reason to support and establish it, that it quite subverts and destroys it. For tho' Saints departed be a Part of the Catholick Church, may be troubled at our Sufferings and Persecutions, may pray for, and rejoyce at our Conversion, tho' they wish well to us, and earnestly desire that all the Elect may be gathered together, that the World may be at an End, and the Saints Happiness consummated and continued for ever: Tho' all this may be true, and that Angels may join with them, and do the same; yet these glorious and immortal Spirits can know no more, as to Particulars and Individuals, than what is told and revealed unto them by God, and what is given in Charge and Commission to them by him, whose Servants and Ministers they are; and since they are Strangers to many of our Straits and Difficulties, and unacquainted with our Conditions and Circumstances, being as incapable of hearing, as providing for us: It must be the height of Imprudence and Stupidity, to make any Application to them. The sacred Oracles have assured us, That

Isaiah 63.16. Abraham is ignorant of us, and that Isaac knows us not; and that of the Hour and Day

*Vid. St.
Chrysost. Homil. de Panit.
Hom. 4. idem
de Profest.
Evang.*

Day of the Coming of the Son of Man, neither Men, nor Angels, do know, nor any, but God himself. Since, I say, there are many and innumerable Things that concern us, that are known to none but to him who is Omniscient, who can only *search the Hearts, and try the Reins*; it must be inconsistent with Sense and Reason, to put up our Petitions, or present any of our Requests to them, who can neither hear nor grant them. Besides, the *Romanists* themselves own, that the Saints are in *Limbo Patrum*, or in some subterraneous Cell, or Place under the Ground next adjacent to Hell, where they can't suppose them to know what is done in Heaven or in Earth, and so consequently not fit to be prayed unto: Nay moreover, this must needs be a great Error, and by it they contract no little Guilt, to pray to them, who they know can neither hear nor help them, because what is not of Faith, must be Sin; and how should they believe that Saints, or Angels can pray or intercede for them, when they have no such Promise in the Word of God, nor there any one single Instance of such a Thing being ever done, or approved of. Yea, farther, this Practice was never heard of in the *Greek Church*, till the latter End of the fifth Century, and not in the *Latin* till about the Beginning of the seventh: So that till six hundred Years were lapsed after our Saviour's Time,

Mat. 24. 36.
Mark 13. 32.

Psal. 7. 9.
Jer. 17. 10.
St. Aug. lib.
de Cut. pro
Mort. cap. 13.
14, 15.
Idem in lib.
3. cont. Par-
men. cap. 3.
in Tract.
in Job. 22.

Vide Chemn.
de Vener.
Sand.

Rem. 14. 23.
Heb. 11. 6.
Jam. 4. 17.

Niceph. lib.
15. cap. 28.
Dupin's
Hist. of the
Church, Cent.
5. cap. 7. Cent.
6. cap. 9.

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it was not used in the Liturgy of the Western Church, and then probably by Mistakes and Divisions, or by the Ambition of some ill Men, it took its Rise in Pope Gregory's Time; and some say, that the great Cause of it was their Peoples too great Credulity in Miracles, their frequenting of Martyrs Sepulchres when using Divine Service, or the entreating of Martyrs, when going to suffer, to pray for them; But whatever it was that gave this erroneous and false Doctrine a Beginning, 'tis certain that it must be Pride and Avarice that perpetuate and continue it in the Romish Church.

*Vide Chem.
in Hist. de
Orig. Invoc.
Sanct.*

Q. This seems not yet (say some of the Romanists) to be a full Confutation of our Principle, or an Answer to our Opinion; since we mean a different Intercession from that which you object against; for we say as you do, that Christ is the only Mediator, as to Redemption and Salvation, but not as to Intercession and pleading for us, since the Virgin Mary and other Saints are allowed, and may do that: Pray let me have your Answer to this Distinction, and then I shall beg of you to proceed to the explaining of the rest of the Command?

A. This Distinction is indeed very silly and frivolous, hath no Warrant nor Authority from Scripture, and is but a meer Figment and Invention to delude unwary and unstable Souls; and this will soon appear,

*St. August.
Lib. cent. Parmen.
2. cap. 8.*

it

if we consider, that he is the only Advocate, Intercessor and Mediator with the Father, and that after he had purchased our Salvation, and finished the Work of our Redemption, which must needs be done upon the Cross, and at his Death, yet after all this, and his Ascension into Heaven, John 19. 30. he became our Mediator by Intercession, Heb. 7. 25. and now sits at the Right-Hand of the Father, 9. 24. continually interceding for us; which Rom. 8. 34. quite destroys the Papists Distinction of (Redemption and Intercession) both being eminently in our blessed Redeemer, and solely applicable to him, who *is the Way, the Truth and the Life, and there is no other by which they can come to the Father but by him.* John 15. 6. Happy then we are, that there is no other Name given under Heaven by Acts 4. 12. which we can be saved, but by the Name of Philip. 2. 9, Jesus, that when we sin we have an Advocate with the Father. 10, 11. Jesus Christ the righteous, and that the only Mediator between 1. Tim. 2. 5. God and Man is the Man Christ Jesus; not 1. John 2. 5. the Blessed Virgin, nor any of the Saints Vide Johan. Calv. lib. 3. Instit. cap. 20. departed, no, nor any of the Angels or Sett. 19, 20, Cherubims above; and this was the constant Doctrine of the Church for near six 21, 22, 23, hundred Years after our Saviour's Time. 24, &c. We of the Church of England are not against Dupin. Hist. Eccles. Cent. 6. all due Honour and Respect to be paid to the Blessed Virgin, Saints departed, and holy Martyrs and Confessors; no, on the contrary, we highly regard and esteem them,

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See the Prayer
for the State
of Christ's
Church mili-
tant on Earth.

them, and gratefully commemorate their holy Lives and happy Deaths, and bless God for giving them to be Witnesses to the Truth, and setting them as Patterns and Precedents before us, and we likewise humbly beg of God "To give us Grace
" so to follow their good Examples, that
" with them we may be Partakers of his
" heavenly Kingdom." For this we have the Authority of Scripture, and the Rubrick and Canons of our Church: So that we are falsely accused by the *Romanists*, and maliciously aspersed by Dissenters, for following and embracing the Truth, and avoiding both Extreames of Superstition and Irreligion; for as the one shews too much Deference to the Saints, so the other shews too little, or none at all, which are both very repugnant and contradictory to the Word of God: The first we have already shew'd to be such, and the other is very plain from our blessed Master's Doctrine, and the Practice of the Old and New Testament. The Evangelist St. Mark tells us, that our Saviour speaking of the Woman that poured out the Ointment on his Head before his Burying, ordered that *wherever this Gospel should be preached throughout the whole World, this also that she had done should be spoken of for a Memorial of her.* St. Luke likewise tells us, that the blessed Virgin after her Conception did prophesy and foretell, that all Nations should

Mark 14. 9.

Luke 1. 48.

should celebrate this Festivity, and call her blessed: And the Royal Psalmist commemorates the Piety and Zeal of Moses, Aaron, Phineas, and several others, giving it as his Judgment, *That the Righteous should never be forgot, but their Memories had in everlasting Remembrance.* Of the same Opinion was Solomon in his Proverbs, and St. Paul in his Epistle to the Hebrews; and it were the Height of Impiety and Irreligion not to honour and respect those whom God the Father does honour, the Son does acknowledge to be Heirs of Salvation, whom the Holy Ghost does appoint to be the Temples of his Habitation, and who after keeping the Faith, and finishing their Course, are now present with the Lord.

Q. I am now very well satisfied with what you have said, and do think it an Answer sufficient to all that the Romanists have hitherto said and distinguished; only there is one Thing sticks with me, their Speculum Trinitatis, as I take it. They pretend that the Saints and Angels in the Trinity do see all Things, and that as they are acquainted with our Conditions and Circumstances, they may be worshipped and invoked for Help. Pray let me have your Answer to this, and then you shall go on with the rest of this Command as soon as you please?

A. Indeed this is such another Fiction as the Mediator of Intercession, and there is as little Ground for this in Scripture as
for

for that; for there is not one Syllable mentioned in sacred History, or in the Books of the Old and New Testament of it; and they might with as much Reason have said, that because they see the Sun, Moon and Stars, that they see all Things that are influenced or enlightened by them; for there is the same Parity of Reason, and the one may be as well supposed, or as regularly concluded as the other; but since they are both equally absurd, we do say, that to affirm that Saints do see all Things in the Trinity, and that therefore they ought to be adored and worshipped, is so far from being true, that it is false in the Antecedent and Assumption, and if it did conclude any Thing, would make the Saints and Angels omniscient and omnipotent, and consequently God, which derogating from his Infinitude, and other incommunicable Attributes, and setting up other Gods besides the true and only one, must be not only Idolatry, but Contempt, Disobedience and Rebellion, and even the highest Affront that can be offered the Divine Majesty. I might farther add, that there are many Things which even Angels, (who are in some Degree above Men) did desire to know, and that they were revealed to these Powers and Principalities by the Church, and that they were not seen in the Trinity, as *St. Peter*, *St. Paul*, and *St. John* do tell us; and that therefore
this

St. Chrysost.
Proleg. in Jo-
han.

1 Pet. 1. 12.

Ephes. 3. 10.

Rev. 6. 9.

this Opinion being antiscritptural and inconsistent with Reason, ought to be rejected by Christians.

Q. I would pray you now to go on with explaining of the Precept, and to shew me what it further requires and forbids?

A. This first Command requires, that we worship God and him alone, and that to the utmost Stretch of Soul and Body, for the Faculties and Powers of both must be employed in this Affair; and we must not only apprehend, judge, and admire his Attributes, but love him with the Top and Sovereignty of our Affections; we must love him because he is amiable in himself, superlatively good and gracious, and most benign and merciful to all the Children of Men, for he is good and kind to all, and his Mercies are over all his Works: we are likewise to fear and stand in Awe of him, because he will punish the wicked, and by no Means clear the guilty; and we must hope and confide in him, place our Trust in him, and have our sole Dependence upon him because he is our Shield and Buckler, a strong Hold in the Day of Trouble, and never faileth them that rely upon him.

And as this Command requires our spiritual Adoration and Service, or to worship God sincerely and with our Souls, so it does our corporal Veneration and Reverence, to worship him in our Bodies, that is

Ex. 34. 6, 7.
Num. 14. 18.
Psal. 86. 5.
15.
— 103. 8,
9, 10.
— 145. 8,
9.
Prov. 30. 5.
Nahum. 1. 7.

Gen. 24. 26.

to

Exod. 34. 8. to bow the Head, bend the Knees, lift up our
 1 Chron. 29. Hands and Eyes to Heaven, and with all due
 20. Respect and Submission, and with the greatest
 2 Chron. 20. Meekness and Lowliness of Mind to pro-
 18. strate ourselves before him: O come let us
 Isaiah 45. 23. worship, (said the Royal Psalmist) and fall
 Rom. 14. 11. down and kneel before the Lord our Maker;
 Phil. 2. 10. for it is he that hath made us, and not we
 Psal. 28. 2. ourselves, we are his People, and the Sheep
 — 141. 2. of his Pasture,
 — 95. 6, 7. *Instit. Imper.*
lib. 2. tit. 1. *Digest. lib. 1.* *tit. 8.*

Vide Myns. This Command obliges us, after provi-
Wesem. 8. ding for our Relatives and Dependants, as
Corvin. Ele. far as we are able, or our Circumstances
Heb. 13. 16. will give us Leave to appropriate our Sub-
Hof. 6. 6. stance to pious and charitable Uses, whe-
Mat. 9. 13. ther sacred, religious or holy, as building
— 12. 7. and erecting Hospitals, Walls, Bridges, Bu-
 rying-Places, endowing of Churches and
 Chapels, relieving of the Poor, and re-
 deemming of Captives, and such like good
 Works, are very acceptable to God, and
 not seldom preferred to his own immediate
 Service, who says, *That he much more de-*
lights in Mercy than he does in Burnt Offer-
ings and Sacrifice.

In short, this Command does require
 that we believe God's holy Word and Re-
 velations, that we obey his Precepts and
 Directions, that we tremble at his Judg-
 ments, and stand in Awe of his Threaten-
 ings, that we have an Eye to his Provi-
 dence, patiently bear our Afflictions, and
 never murmur nor repine at our Suffer-
 ings,

ings, nor at any Thing that he is pleased to carve out for us, but that we cast our Care upon him that will take Care of us, and that without any Grudge or Resentment we commit our Cause to him who judgeth righteously, and will quickly bring it to pass; which will farther engage us to be ready, zealous, chearful and obedient in promoting of his Cause and our holy Religion: For as we can have no other God before him, or in his Presence, nor do any Thing but what is obvious to his Eye, so it concerns us to be sincere without Hypocrisy and Guile, steady without any Change or Variation, and constant without any Interruption or End, because he who is our Spectator and Witness, and penetrates into the most secret Corners and recesses of our Hearts, is to be our Judge, to scan all our Actions impartially, and to call us to an Account for whatever we have done here, whether it be good, or whether it be evil.

Psal. 55. 22.
1 Pet. 5. 7.
Psal. 37. 5.
Prov. 16. 3.

Psal. 139. 7,
8, 9, 10, 11,
&c.
Prov. 15. 3.
Heb. 4. 12,
13.
Prov. 24. 12.
Eccl. 12. 14.
Rom. 2. 16.
2 Cor. 5. 10.

And as this first Command requires all these Things of us, so it forbids all Atheism, Polytheism, Superstition, Prophane-ness, Idolatry, and all Manner of Impiety; the denying of a Divine Being and a Providence, the worshipping of Gods, and adoring of Saints, the falling down to Idols, and despising of all Religion and Piety: It reprehends all who make Power, Plenty, Pleasures or Riches their Friends, rather

Phil. 3. 19.

Pfal. 146. 3.
Habak. 1. 15,
16.

rather than God; and all who are devoted to Gluttony, Sensuality and Lust, and *make their Belly their God*, or who trust in Man, make Flesh their Arm, *sacrifice to their Net*, and *burn Incense to their Drag*.

This first Command forbids all irreverent, atheistical and blasphemous Expressions, or giving of those Titles and Appellations to Men which are only applicable to God. It forbids the ascribing of the Success of any Enterprize to second Causes or natural Agents; all Pretences to the foretelling of future Events and Contingencies, and to the discovering of Secrets whether past or present: And so it does the using of all Charms and Amulets, Spells and Philters, and every Thing that is magically pretended for removing of Evils, or curing of Diseases.

In a Word, all Sorcerers and Inchanters, Wizards, Necromancers and Magicians, and all and every one who enter into Compact with the Devil, or deal with familiar Spirits, are here implicitly forbid, and expressly reprehended and condemn'd by the Scriptures: *Thou shalt not suffer a Witch to live; and that Soul that turneth after such as have familiar Spirits, and after Wizards to go a whoring after them, I will even set my Face against that Man, and will cut him off from among his People.*

Exod. 22. 18.
Lev. 20. 6.

Q. Which

Q. Which is the Second Commandment?

A. Thou shalt not make unto thy self any graven Image, nor the Likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew Mercy unto thousands in them that love me, and keep my Commandments.

Q. Is the Making then of Images, the Drawing of Pictures, and the Cutting, Carving and Engraving of every Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth, forbid by this Precept, since the expresse Words of the Law seem to do it. Nay, some of the Primitive Fathers were likewise of the same Opinion, as Clemens Alexandrinus and Tertullian: The Former says, That we are in plain Words forbid to exercise that deceitful Art, because Moses commanded that no Image should be made to represent God, &c. And the latter he tells us, That God has as well prohibited the Forming or Contriving of Idols, as the Worshipping or Adoring of them?

Clem. Alex.
in Orat. ad
Gent.
Tertull. in
Apol. Adver.
Gent. cap. 25.
& in lib. de
Idololat.

A. But tho' these ancient and holy Fathers, from their abounding Zeal and Fervour to God, and their holy Religion, did here run into Extremes, and think the Consequences of making Images to be ve-

ry fatal and pernicious to young Profelytes, or Beginners in Christianity: Tho', I say, they might be fearful of these, and of the Vulgar being led into Errors, or exposed to Temptations by their seeing of Images, or any Thing painted or engraven, and so would have none made or fram'd, but what should be in the Judgment and Imagination: Yet we are not to follow them in any of their Opinions, no farther than they agree with Truth, and are consonant to the Word of God; therefore as Scripture only forbids bowing to Images, or worshipping them, and not making or framing of them; we cannot think this Act either sinful, or unlawful. Besides, we have God's Authority and Command for making them, the holy Patriarchs Practice and Approbation of them in the Old Testament; and our Blessed Master's and holy Apostles in the New. We read that the Lord commanded Moses to make a Pattern or Image of the Tabernacle, to place two Cherubims, or the Pictures of Angels, on the Ends of the Mercy-Seat, and the Brazen Serpent in the Wilderness: Nay, the *Philistines* are not reproved for putting of the Images of the Golden Mice and Emrods into the Ark; nor *Solomon* for adorning of the Temple and his own Palace with Oxen, Pomegranates and Lilies: Besides, *Bezaleel* and *Aholiab*, who were curious Workmen in carving and engraving of Images of Gold, Silver, &c. are

Exod. 25. 40.

18, 19, 20.

Numb. 21.

v. 8, 9.

1 Sam. 6.

v. 5, 10, 11.

1 Klags 6, 7.

2 Chr. 3. 4.

Exod. 35.

from ver. 30

to the end.

are said to be filled with the Spirit of Wisdom, Knowledge and Understanding; and to be called by the Lord to teach all them that could devise cunning Works.

And as the *Shekel* of the Sanctuary, which is only said to have had *Aaron's Rod* on one Side, and a *Pot of Manna* on the other, was approved of in the Old Testament, so were Stamps and Impressions on Coins by our Blessed Master's Practice in the New: For when the Tribute Money was exacted by the *Romans*, and our Saviour was about to pay it for himself and *St. Peter*, and had enquired whose Image and Supercription it was, we no where find that he found Fault with the Image, or condemn'd the Maker as criminal: Nor was *St. Paul* angry with those Seamen that carried him into *Alexandria*, for having the Sign of *Castor and Pollux* on their Ship: From all which, it evidently appears, that the Civil Use of Pictures, Images, and Statues, are neither sinful nor unchristian, nor any where in Scripture forbidden.

Mat. 22, 20.
Mark 12.
ver. 16, 17.

Acts 28. 11.

Q. If it be then lawful to draw Pictures, or make Images, it cannot be sinful to make that of God, resembling an old grey haired Man, and sitting on a Throne, holding a Globe in one Hand, and pointing with the other to his Son, having a Dove over his Head, which signifies the Holy Ghost. This seems to have some Authority from Scripture, because of God's appearing in the Shapes of Men,

Gen. 18. 2. Men, Angels, and as the ancient of Days, to
 Josh. 5. 3. Moses, Abraham, and Daniel; and our Bles-
 Dan. 7. 9. sed Saviour living and dying in his Manhood,
 Isaiah 6. 1, 2, 3, 4, &c. or human Nature; and the Holy Ghost de-
 1 Tim. 3. 16. scending in the Shape of a Dove: It seems, I
 Mat. 3. 16. say, to be a Matter indifferent, and conse-
 Vide Chemn. quently not sinful in private Places, or even
 in Ex. Con. in Churches, where there is no religious Wor-
 Trid. de I- ship or Adoration paid them, to set up the Per-
 magin. & sons of the ever Blessed Trinity thus appearing, or
 Baldwin. lib. being manifested under the Law and the Gospel?
 2. cap. 2. de A. I cannot see any Harm in having, or
 Cas. Con'c. making the Picture of our Blessed Saviour,
 Casib. 2. 3. he having appeared to his Disciples and
 Gerhard Loc. Followers, and many thousands besides, in
 Th. de Lege the bodily Shape of a Man, and in the
 Dei in prim. same having suffered on the Cross, where
 Præcept. many Eye-Witnesses were present: I can
 think it no Sin (where there is no Abuse
 of it, nor any Offence given) to have him
 pictured with his Hands stretch'd on the
 Cross, and from the dolorous Wounds in
 his Hands, Side and Feet, bowing down
 his Head and giving up the Ghost; this
 Image, I say, being in publick View, or in
 our Closets, and affecting the Senses, or
 occasioning Grief and Sorrow in the Hearts
 of those Penitents who acknowledge such
 Sufferings to have been the Result and
 Consequence of their manifold Sins and
 Enormities, can be no Crime nor Trans-
 gression (where there is no religious Worship
 given, nor any Prayers said or directed to it.)
 I think

I think is beyond all Controversy true. But then as to the making the Image, or drawing the Picture of God under any visible Form, I take that indeed to be very unlawful, tho' we do it no Homage nor Reverence, nor in the least bend or bow the Knee to it, because it is expressly forbid in several Places of the Scripture; and that the Practice in it self is unreasonable, and even contrary to the Dictates of the Law of Nature. As for Scripture, Moses in the Book of Deut. cautions the Jews against the Representation of the Divine Majesty, under any Shape or Likeness whatever. *Take Heed therefore unto your selves, for ye saw no Manner of Similitude, in the Day that the Lord spake to you in Horeb, out of the midst of the Fire, lest you corrupt your selves, and make you a Graven Image, the Similitude of any Figure, the Likeness of Male and Female.* And the Prophet Isaiah in his Expostulation with the People of Judah, shews them the Folly and Vanity of pretending to make any Picture or Resemblance of God. *To whom, said he, will ye then liken God, or what Likeness will ye compare unto him?* St. Paul likewise in his Disputation with the People of Athens, reprehending them for their gross Idolatry and Superstition, does at the same Time convince them of their great Stupidity and Error, in taking the Godhead to be like unto Silver and Gold, or Stone graven by Man's

Rom. I. ver.

23, 25.

Pfal. 106.

v. 20, 36, 37.

Man's Art or Device : And the same Apostle in his Epistle to the Romans, severely blames those Gentiles, who changing the Glory of the incorruptible God into an Image made like to corruptible Man, and to Birds and four footed Beasts, and creeping Things, turned the Truth of God into a Lie, and worshipped the Creature more than the Creator, who is blessed for ever. Amen.

Our Reasons also plainly suggest this Truth, that there can be no Proportion or Likeness between bodily, finite, or corruptible, and spiritual, infinite, or incorruptible Beings ; and that it is a Thing impossible to make any Shape, Similitude, or bodily Figure of that immense Being, which is Incomprehensible, Invisible, and Immortal : For as he could be no where seen, contained, or circumscribed ; confined to the Dimensions of a Place, seen by any bodily Eye, or in his Nature and Essence, be perfectly understood, or comprehended by the wisest of Mortals, it must be Rashness, Folly and Weakness, and a great Presumption in any to pretend to represent God by any Picture, Statue or Image whatsoever ; and therefore, in the Words of Zophar, we may say, *Who can find the Almighty to Perfection?*

Origen. Cont.

Celsus. lib.

7. p. 387.

Minut. Felix

in 88. pag.

27. and 104.

Job 11. 7.

Concil. 2d.

Nicen. Act. 3,

5, &c.

Nay, the Fathers of the Council of Nice, who decreed worshipping of Images, and did with so much Rigour and Severity maintain this Principle, that the Disobeyers were threatned

threatned with Anathema's and Excommunications, did yet think it unlawful to draw the Picture, or make any visible Form of the Divine Being: And as to that of God's appearing in the Shape of Men and Angels, or the Spirit's descending in the Likeness of a Dove, it is easily answered and confuted, if we consider, *First*, That they were Angels and not Men, that appear'd to *Abraham*, and they not having Bodies, properly belonging to themselves, God cannot in these be represented by us: But if we suppose God to have appeared in the Shape or Figure of a Man, yet it cannot be lawful or proper in us (without an expresse Command) so to delineate, or paint him to our selves: For tho' he be pleased to humble and debase himself, to suit our Capacities, and adapt Things to our Understanding, yet it will by no Means from hence follow, that we are to do the same, especially when there is no Leave given, nor any Toleration granted to us. And since these Apparitions were but Manifestations and Figures of his Presence, of his Greatness, Justice and Mercy; of the Emanations and Influences of the Holy Spirit, which did continue but for a little while, or immediately vanish'd, or were Types and Prefigurations of the Coming of the Messia, which with him have ceased; and that farther, such an Image might be a Cause of Idolatry, Profaneness

and Heresy, making God liable to the Infirmities, Failures, and Declensions of old Age; or that with the *Anthropomorphites*, it might make the illiterate vulgar Sort of People fancy God in his Divine Nature, to be corporeal and circumscribed. It cannot be safe or lawful to make any Images of the Divine Being; and thence, no doubt, it was that *Chemnitius*, tho' a *Lutheran*, in this, and all his other Principles, did thus express himself; "Lubenter tamen fateor periculosum esse, vel divinitatis, aliquam Imaginem quocunque prætectu facere: facile enim potest impingere in legem Dei. *Deut. 4. Isa. 40. Art. 17.* Optimam vero, certissimam & utilissimam Dei & Christi imaginem esse, quam mentis nostræ agnitio ex verbo Dei format & concipit." And without Controversy, it is a very dangerous Thing, (as he says,) to form an Image of God on any Pretence whatever, because it may easily thwart the divine Law, and for that Reason, the most certain and profitable Way of forming it, must be in our Minds and Conceptions, according to the Word of God. It must therefore be the most safe and prudent Course we can take, to avoid doing it in any visible or corporeal Shape.

And indeed, the making of such an Image as this, is repugnant to the very Law of Nature, otherwise the more sober and learned among the Heathens would not thus have

Chemn.
Exam. Com.
Trident. do
Imagin. pag.
682.

Vide Rivet.
in Explic.
Decal. pag.
41, 42, 43, 44.

have expressed themselves. "God, said *Senec. lib. 8. Quest. Nat. 30.*
 (that great Moralist Seneca,) is not to be
 "viewed with our Eyes, because he is only
 "visible to our Thoughts." And *Varro St. Aug. de Civit. Dei. lib. 4to. cap. 31.*
 (as St. Augustine tells us,) thus spake of
 the ancient Romans: That they did not for

one hundred and seventy Years, worship
 their Gods with any Images, and that they
 who afterwards suffered them to set them
 up, took away that Reverence that was due
 unto them, and filled the People's Minds
 with improper Notions, and unbecoming
 Apprehensions of the Divine Nature.

And from these Considerations we may
 see how uncongruous, unfit and unreason-
 able it is, to represent that Essence which
 is Spiritual, Invisible and Eternal, under
 any Shape that participates of a distinct and
 quite contrary Nature. This indeed, were
 to make the Image, the Figure, or Repre-
 sentation, to be God himself, and to de-
 stroy his Spirituality, Infinitude and Eter-
 nity. It is making him that is invisible,
 the Object of Sight and Perception; or
 comparing him whom the Heaven of Hea-
 ven cannot contain, and before whom all Na-
 tions are nothing, and less than Vanity, to a
 poor Man; nay, which is worse, to a Fish,
 a Beast, a Serpent, or a Crocodile; and
 this likewise confines him who fills all Pla-
 ces with his Presence, to the Compass of
 a little Brass, Copper, or Stone, than which
 nothing can be more absurd. And hence,

*1 King. 8. 27.
 Isaiah 40. 12.*

Isaiah 40.
ver. 17, 22.

as the Prophet *Isaiah* concludes, we may see, how unreasonable it is to presume to represent him under any Likeness, who measures the Waters in the Hollow of his Hand, meteth out the Heavens with a Span, weigheth the Mountains in a Balance, and sitteth on the Circle of the Earth, all the Inhabitants thereof being as Grasshoppers before him.

Q. I now own, that I am convinc'd of the Truth of what you say, and that it is unlawful, nay, very sinful, to make any Image of God. But then, since you allow it to be no Sin to draw the Picture of our Saviour, he being clothed with our Flesh, or living as Man for thirty Years in the World, I should think, now he is ascended into Heaven, and out of our Sight, and that his Sufferings cannot so effectually influence our Passions, as if he was now before us, and exposed to our Sight, that sure it can be no Sin to have his Image and Picture in our View, or to fall down before it, or before that of the blessed Virgin Mary, or any of those blessed Martyrs, or glorious Saints, who are departed out of this World, because they pray to the Father for us, intercede in our Behalf; and that we are desired to follow their good Example, and earnestly pray, that we may so continue, and persevere unto the End?

A. Tho' I cannot think it sinful or unlawful to draw the Picture of our Blessed Saviour, or have it in our Closet, Bed-Chamber, or any other decent Place; yet to

to adore, or bow down to it, or to the Virgin Mary, or any of the Saints or Angels, or give them any religious Worship, I take to be expressly contrary to the plain Words of the Second Commandment, and to an infinite Number of Precepts contained in the Canon of Scripture. Turn not to Idols. Ye shall make you no Idols. They shall cut away their Idols. Idols he shall utterly abolish. Woe an Idolater ye are not to eat; and, Be ye not Idolaters as were some of them. This Command we give, that they abstain from the Pollution of Idols. Little Children, keep your selves from Idols. And so on.

Levit. 19. 4.
— 26. 1.
Isa. 2. 18, 20.
— 31. 7.
1 Cor. 5. 10.
— 10. 14.
— 10. 7.
1 John 5. 21.
Acts 15. 20.

Q. This only has a Reference to the Jews, that worshipped the Sun, Moon and Stars, and all the Host of Heaven: Or to the Gentiles, that make Idols of Jupiter, Saturn, Mercury, Mars, Venus, and the rest of the Heathen Gods and Goddesses; but can have no Relation to Roman Catholicks, who innocently make Images, and set them only before them, that they may be the more intent in their Devotions, and the better fix their Minds on the true Object of them: Therefore you are to shew me (if you can) some Authority from Scripture, that this I am not to do since (Idol and Image) there seem to me to be two distinct Things; and the original Hebrew and the Septuagint, and common Latin Translations, differently render the Words?

A. The

Of the CHURCH

A. The Scripture, in the first Place says;
 That you shall not make unto yourself any
 graven Image, or any Likeness of any Thing
 that is in Heaven above, &c. Ye shall make
 you no Idols, nor graven Image, neither rear
 ye up a standing Image, neither shall ye set
 up any Image of Stone in your Land, to bow
 down unto it, for I am the Lord your God.
 Cursed be he that maketh graven Images,
 confounded be all they that worship graven
 Images. And though these Words are not
 so express in the English Translation of the
 New Testament, yet Words and Sentences
 of the same Purport and Significance are
 in many Places to be met with there, and
 Consequences naturally flowing from se-
 veral of the Texts contained in that Book,
 shew the equal Sinfulness of falling down
 to an Idol, or an Image, which I take to
 be the very same Thing.

Besides, they who are Masters of the
 Hebrew Tongue aver (*Pesel* and *Temuna*)
 the Words of the Old Testament, to com-
 prehend all that can be worshipped, as
 Idol, Image, Statue, Picture, or any Like-
 ness of any Thing whatever. And the
 Septuagint, the Translation of the Old, and
 the Greek, which they used, and is the O-
 riginal of the New Testament, make εἰδωλον,
 and εἰκον, to be the very same Word: So
 that Icon, Imago, Sculptura, the Fusile, Con-
 statile, Sculptum, Pictum, Delineatum, or all
 Sorts of Pictures, Statues, Images and
 Idols,

Idols, of what Kind soever, in the Heavens, the Air, the Earth, and the Sea, or in any other Place whatsoever, are by the second Command forbidden to be served, worshipped, or adored by us.

Q. But they of the Church of Rome say, that they cannot be guilty of Idolatry, because they do not worship the Image as God, or do not terminate their Devotion but in the true Object; but that the Israelites had done just the contrary, praying and sacrificing to the Golden Calves, and calling them their Gods, who had delivered them, and brought them out of the Land of Egypt. And that the Heathens under the Gospel were reprehended for worshipping the Images of Bacchus, Apollo, Æsculapius, and other great Men, as their Gods, Teachers, Patrons, and Protectors: So that they were Atheists, and downright Idolaters which cannot (say they) in the least be imputed to them, who are as great Enemies to such Prostrations and Devotions, as any of the Protestants themselves?

A. Indeed the Roman-Catholicks are very much out in this Particular, being in every Respect as much Idolaters, as ever any of the Israelites or Heathens were: As for the Israelites, 'tis very plain that they did not worship the Calves, nor there terminate their Devotion, nor Sacrifices, as the Text itself clearly shews us; for in Exodus xxxii. 4, 5. though this Calf that Aaron made, be called their God's that brought

brought them out of the Land of Egypt, yet they cannot be supposed to be so stupid, as to have taken that Golden Calf, which was void of all Sense and Motion, and but then just made, to have been that Lord or Jehovah, which had for some Time before deliver'd them from *Egyptian* Bondage. And since 'tis common, by a *Metonymia*, or in a figurative Sense, to call the Thing signify'd by the Name of the Sign itself, it cannot rationally be concluded, that these *Israelites* did believe the Calf to be their God, or did otherwise sacrifice to it, than to that Image or Idol, which they thought did represent God unto them: And this the fifth and sixth Verses shew to have been their Meaning. *Aaron* having built an Altar before the Calf, made Proclamation of it, and said to the People, *To-morrow is a Feast to the Lord*, and they in Obedience to *Aaron* having rose early in the Morning, offered Burnt-Offerings, and brought Peace-Offerings to it. And this the same Chapter shews us was accounted Idolatry in the *Israelites*, and for this Sin three Thousand of them were cut off, and the Calf itself burnt, and stamp'd to Powder. And the same may be said of *Micah's* Images, *Jeroboam's* and *Jehu's* Calves, which were not worshipped as such, but as Images representing God unto them: And yet all of

of them were accounted Idolaters, and accordingly punished.

And as to the Heathens, there might be some of them so brutish (which we call the Beasts of the People) as to believe this Idol, perhaps, to be their Patron; Guardian, or Protector; but for those who were Orators, or Philosophers, or indeed Men of common Sense and Sagacity; they knew their Images to be the Work of Mens Hands, and did in and by them worship their Deities: This St. Paul tells us of the Romans, that though they knew God, yet they glorified him, not as the true God, but *changed his Glory into the Image of corruptible Man, &c.* And in the Acts of the Apostles we are there told, that the Athenians worshipped the unknown God; or that God who made Heaven and Earth, &c. under different Shapes, or by Idols of Gold, Silver, &c. And Tertullian, Lactantius, Arnobius, and St. Augustin tell us, "That the Heathens did not look upon the Gold, Silver, and other Materials of which their Images were made, to be their Gods; but that by these Representations which were visible, they enjoyed the Presence of their Gods who were invisible:" And much to the same Purpose spoke Tully and Seneca, who were two of the greatest Orators and Moralists among the Heathens.

Q. Are

Rom. 1. 23

Psal. 106. 20

Acts 17. 23,

24, 25, 26,

27, 28, 29

Tertull. lib.

de Idololat. &

lib. adversus

Gent. cap. 10,

11, 25.

Arnob. lib.

3. & 4. ad-

versus Gent.

St. August.

de Civitate

Dei, lib. 7.

cap. 2, 3, 4,

5, 6, 7, 8, &c.

Q. Are we then to give no Sort of Worship to Saints or Angels, or to their Images and Pictures, since they are God's especial Friends, and our Mediators, who pray and intercede for us, nay, are our Guardians and Protectors, who often rescue us from our Enemies; or prevent our falling into their Hands. Besides the Worship we give them is but an inferiour and secondary one, which is very far different from that which we give to God: The Church of Rome calls this *δουλεύειν*, and the other but *λατρεύειν*, which is peculiar to Servants, and given them purely out of Respect to the Master; it being no more (say the Romanists) than respecting the Sign for the Thing signified, or setting the Type before them to put them in Mind of the Prototype: And thus (say they), we bow to the Chair of State, to shew our Deference to Authority, or bend the Knee to the King's Picture, to demonstrate the Honour and Veneration which we have for his Person?

A. I take it to be a Breach of the second Command, and that which by Precept and Example is in several Places of Scripture forbidden: For if the Apostles, and Angels declined Adorations and all religious Worship, nay, sharply reprov'd and reprimanded those who were about to give it, as we read in the Acts of the
 Acts 14. 11, holy Apostles, Then the Priest of Jupiter
 12, 13, 14, 15. which was before their City brought Oxen
 and

and Garlands unto the Gates, and would have done Sacrifice with the People: Which when the Apostles Barnabas and Paul heard of, they rent their Clothes, and ran in among the People, crying out, and saying, Sirs, why do ye these Things, we are Men of like Passions with you. And the Angel in the Revelations reprehending St. John the Divine for offering to kneel down before him, by Way of Adoration, uses these Words, See thou do it not, for I am thy Fellow-Servant, Rev. 19, 10. and of thy Brethren the Prophets, and of —22, 8, 9. them which keep the Sayings of this Book, worship God. And if the Holy Angels, the Apostles and Evangelists shew'd by their own Practice and Example, that it was sinful and unlawful to give them any religious Worship or divine Adoration, God alone (and not the Creature) being the sole and immediate Object of it, we must with greater Strength of Reasoning conclude, that their Pictures and Images are not upon any Account, or by any Means whatever to be worshipped or adored: And though a civil Deference or Respect may be shewn them, our Kings, Princes and Superiours, or the Chair of State, the King's and other Pictures, we cannot, nor must we from hence infer, that the Acts of Divine Worship are in the least due unto them; lest we incur the Censure, or Punishment that was justly inflicted on Nebuchadnezzar and Herod. Dan. 3. 4, 6, 7, 8, 9, &c. And if they who —4. 16, 33. were

Acts 12. 21,
22, 23.

were the Encouragers and Promoters of Idolatry, were so severely punish'd, we cannot think that they who are the daily Committers or Practisers of it, are less liable to the Wrath and Judgments of God. And as to the Saints knowing our Condition, and praying and interceding for us, though this may admit of a Dispute, and at best be but uncertain, they not being privy to our Wants and Necessities, and knowing no more of our particular Circumstances than is revealed to them by God, *Abraham being ignorant of us, and Israel knowing us not*: Yet it does not from hence follow (granting what the Romanists urge, as to their Prayers and Intercessions,) that we should fall down to them, or their Images, or give them religious Worship, because it is only due to God, who is jealous of his Honour, and will not have it given to any other: And for the Angels being our Guardians and Protectors, and delivering us out of the Hands of our Enemies, &c. Though this may be likewise yielded to, yet they are ministring Spirits, sent for our Good, who are Heirs of Salvation, or deputed for this very End, having God's Authority and Commission, and since his Commands they must execute, that this very Worship and Adoration they themselves reject; and that God will have nothing in Heaven or in Earth, &c. to be revered or worshipped but

And for their *Λατρεία Δουλεία* and *ὑπερδουλεία*, the great Doctors of the Roman Church, as, *Aquinas, Durand, Bellarmine*, and several others, are so divided, and so very much differ among themselves, and every one of them from the Truth, in their saying, that the *Latreia* is to be given to the Image as well as to the Exemplar and the Thing signified, or *Duleia*, only to the Images of Saints, and *Hyperdulia*, to that of the Virgin Mary, but improperly, abusively, metaphorically, exicogically, *secundum quid*, and a great deal of such confused, contradictory Stuff, that there are scarce any three or four of them that agree in their Notions and Opinions, or in the Manner or Method of expressing themselves: For to worship with one and the same Motion the Sign and Thing signified, or with a different and inferior Gesture the Image and the Type, from that transcending Reverence and Honour which we pay to the Exemplar or Prototype, are such empty and ridiculous Modes of speaking, that 'tis no Wonder, that they are forced to confess, that if those nice and subtil Distinctions were taught their Hearers, that they should presently conclude them to be Idolaters:

Of the CHURCH

And when indeed we have consider'd, that they maintain in their Schools, That there is a separate Worship to be given the Image, or the very same that is given the Thing represented or drawn: We do the Romanists no Injury or Injustice, to call them Idolaters, or Worshippers of false Deities, instead of the true and living God.

Q. But how can ye call them so, when they have Scripture for what they do, or the Example of the Jews and Israelites worshipping of the Cherubims and brazen Serpent, of Joshua's worshipping the Ark and Mercy-Seat, and David's falling down to God's Footstool, and doing Homage to Religious Places, out of Honour and Regard to him who does inhabit them, and tells us, that his Name is placed there?

*A. There is a great Fallacy in this Argument, and it supposes that to be Matter of Fact, which was quite otherwise. For the Israelites never gave any Honour or Respect to the Images of the Cherubims, for they were in a secret Place over the Mercy-Seat in the Tabernacle, where they could not be seen by any of the People; nor was any but the High Priest allowed to come where they were placed, nor he but once a Year, nor did he fall down to them; but there made Atonement for the People, and did receive God's Messages and Responses, according to his own Ap-
point-*

pointment. Nor can we suppose, that God would have put these Cherubims in such a private Place, and order them to be veil'd over, if he had design'd them for the publick Worship of the People: But supposing this to be true, there might be a Command for it, but we have no such, but the very contrary in express Terms; that we shall neither worship, nor serve any strange God, nor bow, nor fall down to any Image.

And for the brazen Serpent, it was purely made for healing those that were Numbers 21. 6, 7, 8, 9. stung, or bitten by fiery or poysonous Serpents; and the *Israelites* were only allow'd or commanded to look upon them to prevent the Infection, but not once to worship them, or fall down before them: And to confirm this beyond all Cavil and Exception, King *Hezekiah* when he found 2 Kings 18. 4. that the *Jews* had done Sacrifice, and burnt Incense to this brazen Serpent, or 2 Chron. 30. 14. der'd it to be broke to Pieces, and cast 31. 1. into the Brook *Kidron*: And for *Joshua's* falling down before the Ark, or *David's* kneeling at God's Footstool, they are very silly and frivolous Objections, and scarce worth the naming, but that the *Romanists* lay Hold upon them, and urge them as Arguments of some Force and Significance, though indeed they might as well have argued, that Filth, Toads and Vermine, were the Objects of their own Adoration and
E 3. Worship,

Joshua 7. 6,
7, 8, 9, 10, &c.
Psalm 99. 5.
-----132. 7.
Vide Rivet.
i. Exod. 20.
& Mosaic.
99. 132.

Worship, because they are sometimes in their Presence, or before them, when they are praying, or offering up their Sacrifices to their Pictures and Images : And indeed by this Rule and Parity of Reason, a Papist may as properly be said to worship a Cobweb, or a Spider, as the Image on which the one lyes, and the other crawls; therefore though *Joshua* fell down before the Ark, and the Royal Psalmist at God's Footstool, or before it, as many interpret the Words, yet it was not to worship either of these; but that great God who order'd both to be the Places where he would and must be worshipped; and this we find recorded in Sacred Scripture, which shews what a slender Foundation the Romanists build upon.

Q. *If the Romanists have so very little to say for Image-Worship, how come they to quote so many of the Fathers and the Councils that seem to be for worshipping of Images.*

Greg. Nyss.
in Cantic.

St. Cyril. lib.
6. cont. Julian.

St. Basil. Ser-
mon. de quad.
Mart.

Gregory Nyssen says, " That seeing the Passion of Christ, he could seldom pass by it without shedding of Tears ". St. Cyril, " This saving Tree (meaning the Cross) makes us think of him who died for all, and rose again, that we might live not to our selves, but to him ". And St. Basil, " When I go to Church, and cast my Eyes on the painted Walls, and there behold the Courage of the Martyrs, I am out of Emulation ex-
" cited

“cited to the very same Courage and Fortitude.” And a great deal more to this Purpose we have told us, of Tertullian, Tertull. lib. de Pudicit. St. Athanasius, St. Athan. in Orat. cont. Id. St. Augustin, and a great many of the Fathers: Nay, in the Council of Nice we have several of the most with their Sentences rehearsed by a great Number of Bishops that were then present. And the Council of Trent, which is the last that we have had being begun in the Year 1545, approves of all Honour and Devotion to be paid to Images; and for a farther Explanation of their Acts and Canons, refers us to the aforementioned Council of Nice? St. August. de Civitate Dei, lib. 10. cap. 1. Concil. Nic. 2. A.D. 1. Confess. Cathol. A.D. 2. 3, 4, 5, 6, &c. Concil. Trid. Sess. 9. de Invoc. Imag. Anno 1563.

A. The Fathers that the Romanists quote are all of them against worshipping of Images: And though some of them might be for placing of them in Houses, or in Churches, they would only have it done to describe the History of our Saviour, Saints and Martyrs, to the more unlearned, to excite their Affections, warm their Zeal, and refresh their Memories; or for Decency and Ornament's Sake, not in the least approving of bowing or bending of the Knee to them, or making Vows, burning Incense, or of offering of Sacrifices to them: Which is the common Practice of the Romanists, who likewise erect Altars, and burn Candles, go a Pilgrimaging, and dedicate Temples to them. This none of the primitive, nor the aforementioned Fathers taught, as we may read in their

*Erasmus in
Catechys.*

own Writings at large, (except where the Romanists make them speak otherwise by their false and spurious Edition of their Works,) nay, some of their own Doctors have own'd this to be Idolatry, and to the practising or professing this Way of Worship, the Church for the first four Centuries did not in the least consent: And there was no Council till that second of Nice, (though there were a great many before) that ever presumed to plead for worshipping of Pictures or Images.

*Iren. lib. 1.
cap. 24.*

*Epiph. lib. 1.
Hæres. 27.*

*St. August.
de Hæres.*

And here you have the Fathers in their own Words concerning this Matter. *Irenæus*, who lived in the second Century, a very grave and learned Bishop of *Lyons* in *France*, among other Hereticks, reproves the *Carpocratians* and *Gnosticks*, for having the Picture and Image of our Saviour, said to be painted by *Pilate*, when he lived among Men on the Earth; and this Image they did crown, and propose to the World, That with the Images of *Pythagoras*, *Plato*, *Aristotle*, and the rest of the Philosophers, it should be worshipped, even as the *Gentiles* were wont to do. *Clement Alexandrianus*, who flourished in the third Century,

*Clem. Alex.
lib. 6. Strom.
& in Parenet.*

*See the second
and third Part
of that excel-
lent Homily
of the Peril
of Idolatry.*

“ We are forbidden (said he.) that fallacious Art of Painting, because it is written, Thou shalt not make unto thyself any graven Image: We have no sensible Image, or any made of Matter, what we have is obvious to our Understanding,

“ standing ; for God who is true is only
 “ perceivable by our Understanding, but
 “ not by our Senses. ” *Tertullian* who
 lived in the same Century, and in the
 End of the second, has these Words:

“ We worship with our Eyes lift up to
 “ Heaven, and not intent, or fixed on
 “ Images or Idols. ” *Arnobius* likewise in
 his Reasoning with the *Gentiles* thus ex-
 presses himself, “ What ! do’st thou up-
 “ braid us with Images, we scorn them,
 “ as being the most wretched Workman-
 “ ship of little Artificers and Mechanicks. ”

*Tertull. de
 Apol. de Co-
 ron. milit. &
 in Joan. 1 Ep.
 5. 21.*

*Arnob. lib. 2.
 cont. Gentes.*

And *Lactantius* to the same Purpose, in his
 Institutions written to *Constantine* the Em-
 perour, “ What is the Meaning of having

*Lactan. lib. 2.
 de Orig. Error.
 cap. 2.*

“ these Temples and Altars, and more-
 “ over, what do these Images signify? for

*Orig. lib. 4.
 cont. Cels.*

“ they are either Monuments to represent
 “ unto us the dead, or the living that are

*St. Hieron.
 Ezek. 4. 16.*

“ absent from us : For this is the Design
 “ of their first Invention, to put us either

*Vide Euseb.
 de Vita Const.
 lib. 1. cap. 21.*

“ in Mind of those that are taken away
 “ by Death, or of those who by their Ab-

*lib. 4. cap. 25.
 lib. 7. cap. 17.*

“ sence are separated from us. Into which
 “ of these Numbers shall we place the

*St. Hieron.
 in cap. 10.*

“ Gods? We cannot in the former, be-
 “ cause none can be so stupid; if in the

Jerem.

“ latter, they are not to be worshipped,
 “ since they neither see what we do, nor

“ hear what we pray. ” And a great deal
 more to this Effect you may read in this

second Chapter of his second Book of Di-
 vine

Epiphan. in
Ep. ad Joan.
Patriarch. Hi-
erolim. tran-
slat. per Div.
Hieron.

St. August.
lib. de meri-
bus Eccles.

cap. 34.
lib. de Civit.
Dei, 12. cap.

10. lib. 8.
cap. 23. lib.
18. cap. 23.

Concil. Con-
stant. 2.

Concil. Elib.
Can. 36.

Concil. Car-
thag. 5. Can.
15.

Concil. Aurel.
2. Can. 19.

vine Institutions : I might here set down
Origin, St. Athanasius, St. Jerom, St. Chry-
sostom, St. Augustin, and a great many of
the later Fathers Words; but that you
may have them more at large in their
own Works: And that this Error is suffi-
ciently confuted by the following great
Councils, who were the Mouth, and spoke
the Sense of the whole Church.

The Council of *Constantinople* held it un-
lawful, for them that did believe in God
and in his Son Jesus Christ, to have any
Images of the Creator, or any of the Crea-
tures set up in Churches, or worshipped;
this was in *Constantine* the Fifth's Reign,
and about seven Hundred Years after our
Saviour's Time; which then, and all along
before, had been the Doctrine of the *Greek*
Church. The Council of *Eliberis* in *Spain*
ordered, "That no Image, or Picture,
"should have any Place in the Church,
"lest what is there seen painted in the
"Walls should be worshipped or ador'd."

The Council likewise of *Carthage* decreed,
"That according to the Desire of the
"most glorious Emperors then governing,
"Relicks and Images should be pulled
"down from Trees, Groves, and all Places
"whatever." The Council of *Orleans*

was against their having the Benefit of
Baptism, or coming into the Congregation
of Believers, that did not abstain from
Idolatry. The Councils of *Ephesus* and
Toledo,

Toledo, and several others, were against Vide tot. Con. Ephesin. 2. Concil. Tollet. 3. Can. 16. Idolatry, worshipping of Images, and dividing, or misrepresenting the human and divine Nature of Christ, which differs very little, if any Thing at all from Idolatry: So that here we have a great many Councils General and Provincial, to one or two which the *Romanists* urge for their Superstition. And for that of *Nice*, which was Concil. Nicen. 2. Anno 781. for Image-worshipping, it was made up of many who were very ignorant and illiterate, as may appear by their Patriarch *Tharrasus* of *Constantinople*, who was Metropolitan but a Year before the Calling of their Council, and when consecrated was but a Layman, never having been in Orders before; their fifth Act asserting, Angels and Archangels to be corporeal or bodily Substances and Powers; and *Epiphanius's* trifling, and Antiscriptural, as well as Heretical Answers to *St. Gregory's* sound and solid Arguments purely grounded on Scripture and Reason, shew how little Sense, Integrity or Honesty there was in this pack'd Convention.

And there could indeed but very little of Morality, or the Christian Religion be expected from this partial Assembly, which was call'd and appointed by a Heathen, the Empress *Irene*, who was so unnatural, unjust and irreligious, as to depose her Son from the Empire, and afterwards order his Eyes to be pluck'd out: Of her Treachery

See German History by Grimm in the Life of Constantine 6.

chery against the Empire, Compliance with the Pope and Metropolitan of Constantinople, her barbarous Inhumanity to her Father-in-law, and the rest of her inglorious Reign, you may read at large in the German History. As for that of Trent,

*Vide Chemn.
in Conc. Trid.
Rp. Stilling-
fleet on the
Council of
Trent.*

it is sufficiently confuted by Chemnitius, and our learned Bishop Stillingfleet.

But though Image-Worship, by the Command of this wicked Empress, and the Bishop of Rome, was set up, and encouraged in Italy, and in some of the Western Churches; yet the Eastern Church, with the Greek Emperours and Bishops, did for seven Hundred Years strenuously oppose it: Nay, Charles the Great, who was then Roman Emperor, and King of Germany and France, called the Council of *Frankfort* in the Year 794, and did in the Churches of Germany and France thus compose the Difference between the two Councils of Constantinople and Nice: First, that in Opposition to Constantinople, it should be lawful, to paint, carve and engrave Images and Statues, and have them in their Houses, and other Places. Secondly, that in Opposition to the second Nicene Council, it should not be lawful

*Concil. Franc.
per tot.*

*Vid. Gerhar.
de Lege Dei,
per 100.*

any Way, or in any Place to adore and worship them. So that at this Time, we find it to have been the Doctrine of most of the Western Churches, not to worship Images, or fall down unto them: And there-

therefore we cannot but look upon this, of worshipping of Images to be an Innovation, and an Opinion which was not for near eight hundred Years after our Saviour's Time believed or practised in the Church.

Q. You have now, indeed, satisfied me in every Particular, and fully convinced me, that they that worship Images, (let it be in what Manner, or after what Fashion soever they are pleased to term it,) are down-right Idolaters; because they act expressly contrary to the Law of God, and to this Second Commandment, Thou shalt not make unto thy self any graven Image, &c. But you have not yet explained the Sanction, which to me, seems very harsh and severe, if not altogether unjust in itself. That poor Innocents should be punished for the Transgressions of Nocents, or of their Fathers, who should suffer for their own Crimes and Offences, and not any other for them. Nay indeed, in this Particular, Scripture seems to contradict itself, or some Passages in Ezekiel to run counter with those in Exodus and Deuteronomy; for how can you reconcile this Visiting the Sins of the Fathers upon the Children of the third and fourth Generation of them that hate me: And this, The Son shall not bear the Iniquity of the Father. The Soul that sinneth, it shall die. Every one shall die for his own Iniquity. Every Man that eateth the fowre Grape, his Teeth shall be set on edge?

Exod. 34. 7.

Deut. 5. 10.

Jer. 32. 18.

Deut. 24. 16.

Ezek. 18. 20

2Chr. 25. 4.

Jer. 31. 29.

God

Of the CHURCH

A. God cannot in the least be charged with Injustice, in punishing the Sons of wicked Men, because as he confers his Favours freely, and on whom he will; so he may withhold the same from whom he pleases and sees convenient. And since this Grace is sometimes denied the Sons of Idolatrous Parents, and that they cannot but fall then into grievous Sins, it can be no wrong done the Children to punish them for their Sins, and the more remarkably and severely, that the Father may be punished in them. For Parents having a tender Regard for their Posterity, and nothing being a sorer Affliction, or greater Calamity to them, than to be the Cause or Instrument of their Families Ruin: Therefore the Punishment inflicted on the Children for the Father's Atheism and Profaneness, is an Addition to their Pain, and as great, probably, as can here be undergone. And this is done to frighten Men from the Commission of this heinous Sin of Idolatry, which God, who is the Author of Life and Death, may punish in the Father and the Son, with Regard to him; and yet be of great and infinite Advantage to the Son at the same Time, if he has lived righteously and taken good Courses, he often exchanging Death for Life and Immortality, or a few light and transient Afflictions, for an *exceeding* great *Weight of Glory*; which is the Sense of some Commentators on the Words of this

*Vid. Rivet. in
Sanct. 2d.
Prac. Decal.*

this Sanction: But whether this last Sense be admitted or not, yet this is most certain, that God will not arbitrarily punish the Sons of idolatrous Parents, but will do it for their own Crimes and Offences. And if they follow their Father's Footsteps, or go on in the same Iniquity, their Chastisement will be the more severe and rigorous for the Father's Sake. And hence God has punished many of the Posterity of Israel with Poverty, Ignominy, Banishment and Servitude; so that they who were a free People, and beyond all others, beloved of God, became Slaves and Fugitives, and a very Scorn and Derision to their Enemies.

*Vid. Grot. in
Explic. Decal.*

*Exod. 26. 32.
Lament. 5.
v. 5, 6, 7.*

And yet this notwithstanding, where the Children of such wicked Parents abominate and desert their Wickedness, are sorry for their own and their Fathers Guilt, and live piously and soberly, and in Obedience to the Commands of God, he will without Doubt, be propitious and merciful, and not impute the Sins of their Fathers to them. This the Prophet Ezekiel tells us. Now lo, if the Father beget a Son that seeth all his Fathers Sins which he hath done, and considereth and doth not such like; That hath not eaten upon the Mountains, neither hath lift up his Eye to the Idols of the House of Israel, &c. He shall not die for the Iniquity of his Father, he shall surely live. Therefore, most reasonably might God from this

*Ezek. 18. v.
14, 15, 16, 17.*

Ex-

Expostulation, have charged the Jews with uncharitable Constructions of his Justice and Proceedings, and cleared himself from Cruelty and every Act of Injustice and Oppression. Yet ye say, *The Way of the Lord is not equal.* Hear now, O House of Israel, *is not my Way equal?* Are not your Ways unequal? So that, tho' God more closely and severely punish the personal Sins of the Children of idolatrous and profane Parents, by taking Vengeance of them on their Fathers Account, yet he is always pleas'd to extend his Mercy towards them upon their Humiliation and Penance, Abstinence from Sin, Reparation of Wrongs, and Restitution of Things fraudently, injuriously, or indirectly taken away by their Fathers. For if he cease to do Evil, and learn to do well: If he restore the Pledge, and give again that he had robbed, and walk in the Statutes of Life, without committing Iniquity, he shall surely live, he shall not die.

Ezek. 18. 25.
— 33. 20.

Ezek. 18. 15.

Q. I own God to be very merciful and benign, Mercy and Clemency being the Result of a generous Spirit. But, why do ye call this excellent and most adorable Being, (a jealous God,) since Jealousy is the Produce of a mean and pusillanimous, or of an angry, fearful and invidious Temper; which made that Apostate Julian say, That God was not to be praised for this weak Passion, which was so incident to envious, insignificant Men?

We

A. We are to understand, that in Scripture Language, Idolatry and Image Worship is often called by the Name of Adultery and Fornication ; and that they who worship, or do any Homage to these Images, are called Persons, who have forsaken their first Love, and go a whoring after them. Therefore God who has espoused his People to himself, and will have no Rival, nor Competitor to join in our Affections with him, is said to be jealous of us, or most unwilling that our Love, Service, or Obedience should be given to any but to him, who has betrothed us to himself. Hence, his metaphorical Expression, or the Similitude of conjugal Love and Jealousy is used in Scripture, that Things may be adapted to our Capacities, or such Phrases made so plain and familiar to our Understanding, that we cannot possibly mistake, or misapprehend them. So that there is no Passion, nor Affection in God, he being an unmixed Person, and free from Composition, and not consisting of Flesh and Blood, which with the animal Spirits, occasion Passions in Men, who are the only Beings that are capable of them : Therefore speaking after the Manner of Men, God is said to have Bowels of Mercy and Compassion, to repent, love, and hate, or to be jealous, as in this Command we have it expressed. And we are told by them who are vers'd in the Hebrew Tongue, That this Word is

farther extended, in shewing God to be very strong and powerful, as well as jealous; and therefore will not hold the Idolater guiltless, or let him escape out of our Hands, but *will visit the Sin of the Fathers, unto the third and fourth Generation of them that hate him.* That is, of them that violate and disobey his Commands; for as they who do his Will, keep his Commandments, and worship him according to his own Order and Direction, are said to love him: So they who do the contrary, are properly said to hate him.

And here we see the Difference between God's Justice and Severity, and his great Benignity, Clemency and Mercy; that the former is extended to the *third and fourth Generation*; but the latter to a thousand Successions, *to thousands of them that love me and keep my Commandments*; which we have verified in the Patriarchs David, Solomon, and their Posterity: Not that God is so tied up to these Rules or Laws, but that he may and can, be favourable to the wicked Children of obedient Parents, or punish the virtuous Posterity of irreligious and bad Men. Remarkable Instances we have of this in Abraham and David. The First in Gen. xv. 13, 14. Exod. ii. 24, 25. *And he said unto Abram, Know of a Surety, that thy Seed shall be a Stranger in a Land that is not theirs, and they shall serve them, and they shall afflict them four hundred Years. And also that Nation whom they shall*

shall serve, will I judge; and afterwards shall they come forth with great Substance. And God heard their Groaning, and God remembered his Covenant with Abraham, Isaac ^{1 King. 11. 12} and with Jacob. And God looked upon the ^{2 King. 19. 34} Children of Israel, and God had respect unto ^{2 Sam. 7. v.} them. So in David. Psalm lxxxviii. ^{14, 15.} 30, ^{2 Chr. 21. 7.} 31, 32, 33. If his Children forsake my ^{Psal. 18. 50.} Law, and walk not in my Judgments; ^{Isaiah 37. 35.} If ^{1 King. 11. 34} they break my Statutes, and keep not my Com- ^{2 King. 8. 19.} mandments: Then will I visit their Transgressions with the Rod, and their Iniquity with Stripes. Nevertheless, my loving Kindness will I not utterly take away from him, nor suffer my Faithfulness to fail. Of this you have Instances in Solomon; and others.

Hence we see that God takes so great Notice of the Piety, and Service of good Men, that their Children, tho' guilty of ^{Lev. 26. v.} many personal Sins, are not punished ac- ^{40, 41, 42, 43.} cording to their Deserts and Provocations, ^{Isaiah 45. v.} but often spared, and used clemently, in ^{1, 2, 3, 4.} Memory of their Fathers true Religion and Goodness. Thus he delivered them from the Bondage of *Aegypt*, from the Cruelty of *Pharaoh*, and settled them in *Canaan* a Land abounding with Milk and Honey. Nay, after he had thus enlarged them, and that they had then often incensed him with their Idolatry and Uncleanness, did he for a long ^{1 King. 15. 4.} Tract of Time, and a Course of many ^{2 Chron. 13.} Years, for his faithful Servant's Sake, deli- ^{to the end.} ver them out of the Hands of their Ene-

mies; which farther shews, how apt God is to overlook and forgive Mens Sins; and for how great a Length of Time, he keeps in his Mind and Memory the true and faithful Services of holy and religious Men.

2 Kings 19.

20, 23.

2 Chron.

32. 35.

2 Cor. 4. 17.

And tho' there be Instances of his sometimes punishing the good Children of irreligious Parents, as in *Hezekiah* and *Josiah*, yet it is for their own Sins, for reclaiming or reforming of them; or to give in Exchange, Blessings infinitely far surpassing all their Temporal Crosses and Calamities.

Q. Since you have now spoke to the Satisfaction, and I think, sufficiently explained the Threatning and Promise contained in this Precept; I would willingly know, whether you have any Thing else to offer for the farther Explanation of it? For if I do rightly remember, in your Entry on the Commandments, you told me, that there was something positive or affirmative in every negative Command, and something negative in the positive?

A. I did so: And therefore, in this negative Precept you are to consider, that it is required of you, That you should represent God to your Understanding, as an infinite and immense Being, free from all bodily Shape and Corruption; or an Essence Eternal, Invisible and Immortal; Omnipotent, Omniscient, and Omnipresent; Most-wise, Just, and Merciful, transcendently

dently Good and Gracious, and infinite in all Perfections: And this will make you entertain reverent and awful Apprehensions of him, and worship and adore him with the profoundest Humility and Respect, as uncovering the Head, bending the Body, bowing the Knee, and prostrating ourselves on the Ground, when we pray to him in our Closets, or appear in his Sanctuary to praise him. This was the Royal Psalmist's

Practice: *O come, let us worship and fall down, and kneel before the Lord our Maker.* Psal. 95. 6, 7.
Ezra 9. 5.
Dan. 6. 10.

It is what the Patriarchs and holy Prophets did; what our Blessed Master by his example did recommend unto us; and what his Apostles and Disciples, by strictly keeping to this Pattern, must necessarily oblige all of us to obey. Mat. 26. 39.
Luke 22. 41.
Eph. 3. 14.

And as we are made of Soul as well as Body, and that both after the Resurrection, are to be reunited, it is as reasonable that we should with our Minds, and with our Spirits, and with all the Faculties of our Soul, pay this Adoration and Homage to this pure and most immaculate, or this incorporeal, immaterial, and most intelligent Being. For as God is a Spirit, he will be worshipped in Spirit and in Truth by all that come unto him; so that there must be the inward Sincerity of the Heart, as well as the external Forms of Address, since one without the other will avail us nothing. Hence our Blessed Master reprehending the Pha-

rises for this Sin, calls them Hypocrites, against whom in his Gospel he had pronounced the greatest Woes. *Ye Hypocrites, well did Elaias prophesy of you, saying, This People draweth nigh unto me with their Mouth, and honoureth me with their Lips, but their Heart is far from me : But in vain they do worship me, teaching for Doctrines the Commandments of Men; Matth. xv. 7, 8, 9.* As we are to have high and honourable, most sublime and transcending Conceptions of the Divine Majesty, or of that supreme Lord and Sovereign of the World, who is our Creator, Redeemer and Sanctifier ; so our Thoughts, Intentions and Devotions, must be suitable and answerable to them ; therefore what is excellent or supreme in us must be paid as our Tribute unto him, *who is above all, and beyond all, God blessed for ever.* As he is then *King of Kings, and Lord of Lords,* and the Absolute Governor of the Universe, we are to love fear and praise him, do his Will and Pleasure, and truly, unfeignedly, and entirely observe his Commandments. We are according to our several Capacities and Abilities, to advance his Glory and Honour, promote the Christian Religion, encourage Virtue and Piety, and discourage Vice and Immorality. In a Word, we are to obey all the doctrinal and essential Parts of our Profession, and quietly, orderly and dutifully submit our selves to the Canons, Governors,

vernors, Rites, Ceremonies, Censures and Discipline of the Church, they being consistent with Scripture, and not contrary to the Examples and Precepts therein contained; for whatever is not opposite to the written Word, and is for Decency and Order Sake, introduced into the Church; and tho' it have no positive Precept, or particular Warrant for the same; yet we may assure our selves, that it is tacitly included, or necessarily implied in that general Precept of the Apostle's, *Let all Things be done decently and in Order.* Which is Authority sufficient for the innocent Rites and wholesome Rules of our Church. 1 Cor. 14.40.

This Precept likewise forbids (not only the making the Image of God, and the Trinity, and the worshipping of them; and the worshipping of the Images and Pictures of Saints and Angels, and the kissing of Crucifixes, Reliques, and such foolish superstitious Trinkets) but also the setting up of our Lusts and Passions, in the Place and Room of God: For he who is covetous, intemperate and lascivious, who is hypocritical, malicious, and revengeful, who inordinately affects the World, or prefers his Humour, Passion, Pleasure or Appetite, or any created or sublunary Thing, to the worshipping or serving of God, is certainly as guilty of the Breach of this Command, as if he worshipped *Bachus, Venus, Mercury*, or any of the Heathen Gods.

Of the CHURCH

Therefore the Apostle calls the covetous Man an Idolater, and the Glutton and intemperate Person, one who makes a God of his Belly. In short, here are reprehended all, who ridicule and expose our holy and undefiled Religion, who absent themselves from the Prayers and Service of our Church, who disobey her Doctrines and Discipline, disregard any of the Ordinances of God, and rudely and irreverently behave themselves in his House, or in his Presence.

Q. Is there any Thing more contained in the Sanction that may be of Use to me, or influence my Practice?

A. Yes indeed, there is; for reflecting seriously on God's Threatning, and the Manner of expressing it, will make us all afraid of Idolatry and Idol Worship; for if his *Jealousy will burn like Fire*, if he be highly displeased, and wonderfully disgusted at the Breaking, or the Infringing of this Law, it must needs make us very cautious in detracting from his Praise and Worship, or giving that to any other that is only due to him, lest it should stir him up to Indignation, or kindle his Wrath against us.

We must not then provoke the Lord to Jealousy, or in any respect think our selves stronger than he, but rather with the Royal-
1 Cor. 10. 22. Psalmist, thus humbly express our selves:
Psal. 75. 7. *Thou, even thou art to be feared. And who may stand in thy Sight when once thou art angry.*

The

The Thoughts of this Threatning will oblige all pious and considerate Parents, who regard the Welfare and Prosperity of their Family, to betake themselves to the leading of a holy and religious Life, and therein to continue and persevere, not only for their own Good, but that it may entail Blessings on their Posterity, or prevent those Evils which otherwise they might be obnoxious to. And as this is true Prudence and Management in a kind and good Father, thus to provide an Inheritance for his Offspring and Issue; so it must be the height of Folly, Unkindness and Cruelty in any Parent, by Idolatry, Impiety, Injustice, or any undecent Course, to heap up those Treasures, or Possessions for his Children, which will not only make them miserable, but augment his own Guilt, and add to his Condemnation and Punishment.

And here we may be likewise induced with the greatest Comfort and Satisfaction, to think of God's Mercy and Beneficence, which extends it self to such vast Numbers of Generations, as this must extort, (if we have any Thing of Gratitude or good Nature left,) the highest Praises and loudest Acclamations from us: Nay, that after so many heinous and aggravating Sins, we and our Posterity should be taken into Favour, and the apostate Angels, who had but once fallen, should be totally and finally rejected;

Job 7. 17.

Pfal. 8. 4.

— 144. 3.

Exod. 34

v. 5, 6, 7.

Pfal. 103. 8.

Joel 2. 13.

Luke 6. ver.

35, 36.

2 Cor. 1. 3,

. And : This, I say, must needs fill us with the greatest Wonder and Amazement; and yet at the same Time, with the greatest Raptures and Exultations: And therefore we may very well with the Royal Psalmist break forth into these Words; *Lord! what is Man, that thou art mindful of him, or the Son of Man, that thou visitest him?* Or, with this Declaration be solaced and transported for ever. *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in Goodness and in Truth: Keeping Mercy for thousands; forgiving Iniquity, Transgression and Sin.*

But tho' this Mercy be great, and that we all daily partake of it; yet it is none of our Merit or Desert, being freely given and conferred upon us; For what is it that we have not received? And if so, Why do we boast, as if we had not received it? It is God that makes us differ from one another, not we our selves; and if his Grace was not sufficient for us, of our selves, as of our selves, we could do nothing aright. For to denominate a Man deserving of God's Grace or Favour, there must of Necessity be these following Qualifications and Constituents. That the good Work we do, be of ourselves, and by ourselves alone. That it be free and voluntary, not due, or owing by any Contract or Obligation. That it redound to the Benefit and Advantage of him to whom it is done, or extended.

And

And lastly, That the good Work be proportioned to the Reward annexed to the Performance. And if it fail in any, or all of these, How rationally may we with *Eliphaz*, thus expostulate the Case? Can a *Man* be profitable to God, as he that is wise Job 22. 23. 35. 7. may be profitable unto himself? Is it any Pleasure to the Almighty, that thou art righteous; or is it Gain to him, that thou makest thy Ways perfect? Or, as the Royal Psalmist in fewer Words expresses it. Thou art Psal. 16. 2. my Lord, my Goodness cannot extend to thee.

But so the Case is, that our best Performances, and most perfect obedience, comes short of these four Things required of us: For what we have is another's; our Will and Inclinations are moved and influenc'd by a superior and primary Cause, on which we and all our Actions and Affections do solely depend. Besides, our good Works being of no Use or Advantage to an infinite and all-powerful Being, who wants nothing, and hath given us all that we possess; there must be an infinite Disproportion between the Reward, and that pretended Merit, or a small Pittance of Obedience, or Righteousness, which some ignorant Men and idolatrous Christians are too apt and inclinable to boast of. Can we then, who are of the Holy Catholick and Protestant Church, do less than with the Apostle *St. Paul* confess, That the Gift of God is eternal Life, That we are saved, not by Works Rom. 6. 23. Tit. 3. 5. of

Eph. 2. 8. of Righteousness which we have done, but
 Luke 17. 10. according to his Mercy. That by Grace we
 are saved through Faith, and not of our-
 selves; for it is the Gift of God. And all
 this St. Luke very emphatically compre-
 hends in these Words; So likewise ye, when
 ye have done all these Things that are com-
 manded you, say, We are unprofitable Ser-
 vants; we have done that which was our
 Duty to do.

Ezek. 18, 20.
 ----14. 13, 14.

And tho' from what hath been hitherto
 said, it be easy to conclude, That God's
 Mercies are free and voluntary of himself,
 and no Debt; and that they are wonder-
 fully great, and above all his Works; yet
 we are not from thence to encroach on his
 Goodness, or presume too far on him, who
 is so slow to Wrath, and long-suffering in
 his Temper, lest we provoke his Patience,
 aggravate our Guilt, and make him punish
 us in his heavy Displeasure. And this
 will likewise oblige all Children, if they
 consider their own Interest and Welfare,
 to be pious, sober and temperate, and to
 work out their Salvation with Fear and
 Trembling; not trusting to their Parents
 Righteousness, or depending on their Piety
 or good Works, which will be sufficiently
 engaged in promoting their own Hap-
 piness, or in attaining the promised Re-
 ward, the End of all their good Works.
 We are then constantly to go on in Well-
 doing, make some considerable Advances
 daily

daily in all Christian Duties, and proceed from one Virtue to another, till we arrive at Perfection; always considering, That the Righteousness of the Righteous shall be upon him; or, the Wickedness of the Wicked shall be upon him. Or as the Prophet Ezekiel in another Place more fully explains it. Son of Man; when the Land sinneth against me by trespassing grievously, then will I stretch out mine Hand upon it, and will break the Staff of the Bread thereof, and will send Famine upon it, and will cut off Man and Beast from it. Tho' these three Men, Noah, Daniel and Job were in it, they should deliver but their own Souls by their Righteousness, saith the Lord God.

Q. You having fully spoke to the practical Points observable from this Precept; I would pray you now to proceed, and tell me which is the Third Commandment?

A. The Third is expressed in these Words (Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his Name in vain.

Q. I would gladly hear the Explication of this Precept, or know of you what the Meaning and Importance of this Phrase is, (Thou shalt not take his Name in vain.) Or, whether all Swearing be not here forbidden, because our Blessed Master tells us, That we shall not swear at all. And St. James,

Mat. 5. 34.
James 5. 12.

Above, all Things swear not?

A. By

A. By not taking of God's Name in vain, is meant, That we should not presume to use this glorious Name irreverently, undecently, wantonly, slightly, or idly in any of our Discourses or Communications, but with the greatest Gravity, Respect and Veneration, when Necessity, or the Determination of weighty and important Affairs, oblige us to give our Evidence or Testimony upon Oath. In this Case, or in transacting of Matters of great Consequence, and when the chief Magistrate requires the Pledge and Assurance of our Fidelity, Oaths are lawful and religious, and a Part of that Duty which we owe to God. *Thou shalt fear the Lord thy God, him shalt thou serve, and to him shalt thou cleave, and swear by his Name,* said Moses to the Israelites. And God speaking by the Prophet *Isaiah, Unto me every Knee shall bow, and every Tongue shall swear: For he that sweareth in the Earth, shall swear by the God of Truth.* And the Prophet *Jeremiah, And thou shalt swear, The Lord liveth, in Truth, in Judgment, and in Righteousness.* And as he who swears, calls God to witness the Truth of what he says, and withal to be the Avenger of his Falshood and Injustice, if he speaks otherwise than he means, tells a Lie, or any way intends to falsify his Word, or not perform what he has vowed or promised: As this is owning of God's Omniscience, infinite Justice and Omnipotence, acknowledging

Exod. 22. 11.

Deut. 6. 13.

--- 10. 12, 20.

--- 13. 4.

Isa. 45. 23.

--- 65. 16.

Jer. 4. 2.

Psal. 63. 11.

ledging him to be every-where present ; the Searcher of Hearts, and Tryer of the Reins, and to be privy to our secret Designs and Contrivances, and so very just and powerful, that he will not let the Innocent suffer, nor the Guilty go unpunished. But then this Swearing must not be on every light Occasion, for trifling Matters in our common Talk or ordinary Chat, which, God knows, too many use ; no more regarding this customary Swearing, than if they were Words of Course, or very proper and lawful to express our Conceptions by. Nay indeed, some are so fond, or, shall I say, so proud, of larding their Discourse with Oaths, Blasphemies, and Imprecations, that they look upon them as the greatest Ornaments and Embellishments of Speech : But did these poor Wretches consider the Folly and Vanity of this Practice, how empty, shallow and insignificant it argues the common Swearer to be, and what an high Affront and Indignity it offers that great and tremendous Majesty of Heaven and Earth, they would not for Myriads of Worlds profane the Name of God, or swear at all in their common Talk, or Discourse.

This is it which our Blessed Master and St. James forbid : And that I may explain it the better, I shall rehearse the Words of our Saviour, and shew whom, and what he reprehended by them. The Pharisees, (you are to know) in those Doctrines and

*Vid. Chemn.
in Harmon.
Evang. cap.*

*51. pag. 570,
Tra- 571, 572.*

Traditions which they obtruded upon their Hearers, taught them these three Things. (*First.*) That he that swore, or used God's Name in his common Discourse, or in the most trifling Matter, which was neither for God's Glory, nor his Neighbour's Profit, so it was true, or not false, which was sworn, was no ways guilty of Sin. (*2^{ly}.*) That he that swore by the Heavens, or by the Earth, so he used not God's Name, was not guilty of Perjury, tho' what he swore was false: "This being the Law, (say they,) thou shalt not forswear thyself, "but perform thy Oaths unto the Lord." And thus with false Oaths of other Forms they used to deceive their Followers; as we have it in the *23^d Chap.* and *16th Ver.* of St. Matthew's Gospel; *Whosoever sweareth by the Temple it is nothing; but he that sweareth by the Gold of the Temple is a Debtor.* (*3^{ly}.*) They maintained, that any of their Contracts or Promises which were entred into, and made by barely affirming or denying, were to be violated at Pleasure, or broke as often as Occasion required. Now, to confute these erroneous Principles, and prevent such pernicious Practices for the Future, our Blessed Saviour instructs his Disciples, that they should beware of the *Pharisees* Guile and Hypocrisy, and so far from swearing falsely, unjustly, and without Judgment and Discretion, as they did, that they should not swear at all; that is, af-
ter

ter their Way, or in the same Kind: Not that the original Word, *Swear* is always, or here taken universally, so as to exclude all Particulars, or every Exemption, but is sometimes used, as here, to exclude all the Species of such a Kind; which in plainer Words is to say, Thou shalt not swear [at all] falsely, wrongfully, or unjustly before Judges, Magistrates, or Superiors; or in thy Contracts and Promises; nor at all idly, wantonly, or rudely, in thy common Talk and Conversation.

And indeed, if this Word was always universal, as the *Manichees*, and of late, the *Anabaptists* and *Quakers* would have it understood, they would make the great Apostle of the Gentiles *St. Paul* even after his Conversion, and Divine Mission, to be a Libertine and Time-Server, an Epicure, a Cheat, Impostor and Murderer, and one of the vilest and greatest of Sinners. For he tells us, that all Things were lawful for him to do, and that he became all Things to all Men. But then

1 Cor. 9. 22.

104 334

the Meaning was not, that with the Heathens, he should commit Idolatry, with the Jews blaspheme his Saviour, or with Sinners, should go on in their Vice, Immorality or Lewdness; but that in every Thing, that was indifferent or harmless, he should comply with those he spoke to, or taught, that he might gain some of them.

But to corroborate this farther, and put it beyond all Dispute, that it is lawful to Swear, or that our Saviour did not by his new Doctrine, or Sermon on the Mount, exclude the *Mosaicall Law*, or the Use of Swearing, but did rather confirm, explain, and perfect it. We have our Blessed Master's own Practice, set down for an Example, or an unerring Pattern for our Imitation; *Verily, verily I say unto you; On my Faith, or in Truth so it is.* And in the Answer to the High Priest's Charge; *I assure thee by the living God; whether thou be the Christ or not; [Thou saiest it.]* This was the formal Way of swearing among the Jews, for there being first an Interrogation, and then an Answer made to it, was their usual and customary Oath. Hence the Apostles, who best knew our Saviour's Meaning and understood his Doctrine, did believe it to be lawful to swear, and accordingly did it themselves. *I take God to witness, I call him for a Record upon my Soul.* And so did also the Angels, those pure and immaculate Spirits. And the Man clothed in Linen, held up his right Hand and his left, and swore by him that liveth for ever and ever. And the Angel of the Covenant swore, *That there should be Time no longer.* Nay, God himself likewise swore, *That he would have War with Amalek forever.* That of the Fruit of David, *he would set one upon his Throne;* and that his Blessed Son should

2
Dan. 12. 7.

Rev. 10. 5.
Exod. 16. 17.

Pl. 110, 132.

be a Priest for ever, after the Order of Melchisedeck. Here the Law and the Prophets, the Apostles and Evangelists, the Old and New Testament, and God our Creator, Redeemer and Sanctifier, do all agree in this, That to swear reverently, gravely, truly, justly and with Judgment, and in weighty and important Affairs, is lawful, when there is necessarily call'd; for we cannot suppose, that God by his Practice and Command, would have warranted it, or in the least recommended it to us, had it been sinful, or unlawful.

Q. What you have said shews it to be lawful, or at least, that it is no Sin to swear: But how do you prove the Necessity or usefulness of it? *Nay,* to me it seems superfluous, or unnecessary, if not very dangerous, and a Thing of ill Consequence, because it may involve Men in those great Sins of Blasphemy and Perjury; besides, it was not used in the State of Innocence, nor should there be any Occasion for it now, if Men were just and upright, or of that Integrity, Probity and Veracity, which the Gospel teaches, and its Precepts require. And this I take to have been the Reason, why some of the primitive Fathers were utterly against it?

*St. Hieron. in
St. Matth.
Theophyl.
in 13, Joann.
pag. 394.
St. Bernard
de cont. S.
Jur. cap. 51.*

A. But notwithstanding all this, it is both useful and necessary to swear and exact an Oath, because in doubtful and disputable Cases, where no Evidence or Witness can be had, to certify the Right or Truth

Exod. 22.
10, 11.

of Matters contested and controverted between Parties, to have the same decided or determined by an Oath in this Exigence or Necessity, is thought to be the only and most proper Expedient. And thus when God became a Law-giver to the Jews, and as his own Choice and peculiar People, had given them Statutes and Judgments beyond all others, fixes on this as the last Resort, where Things were secret, hid or unknown. *Then shall an Oath of the Lord be between them both, that he hath not put his Hand unto his Neighbour's Goods, and the Owner of it, shall accept thereof, and not make it good.* And as Things deposited, lost or dead, were thus determined by this great unerring and infallible Judge: So by Parity and Congruity of Reason, all other Matters in such or the like Emergencies, where no living Witnesses or ocular Proof or Demonstration can be had, are thus to be ended and decided by us.

And hence, no doubt, it was, that most, nay, all civilized Nations look'd upon an Oath to be the utmost Pledge and Security, that one Man could give another of his Honesty, Truth and Fidelity. And if it was not for this, no Society, or Body of Men; nor any Kingdom, People or Governors could long subsist, or think themselves safe or secure. And since there are several Cases, and a great Number of secret Practices, which no Eye but our own can see,

see, nor any human Sanction find out or punish, nor Men seem to be much concerned about them. Therefore, to give and impose an Oath, will be the most probable Way of frightening and deterring from that, which possibly no other Means could do. Not that I am of Opinion, that an Oath will always keep us in awe, or prove a certain and infallible Decision of Things according to Justice and Truth, but that it is all that Men can desire or have of us, and the last Thing, which in Trade or Traffick, or in all human Judicatures, we can appeal to, and therefore by *St. Paul*, *An Oath for Confirmation*, is said to be the *End of all Strife*.

And indeed, when our Lives, Fortunes, or Estates are at Stake, no Testimony can be thought sufficient for Men to confide in, or rely upon, but that which by all is esteemed to be the most sacred and solemn. And hence an Oath is reputed by all People to be the greatest Tie, and the utmost Satisfaction that they can have: And if this prove not effectual in engaging Men to speak Truth, and be just and faithful in their Promises, certainly nothing can; for he must abandon all Sense of Religion, Conscience and Duty, all Regard to the Almighty's Love and Judgments, deny his Being and Existence, and disbelieve a future State of Rewards and Punishments, who dare swear what is false, or call God

Zech. 5. 4.
Mal. 3. 5.

to witness a Lie. And yet alas! tho' this be a monstrous and most heinous aggravating Sin, yet how many be there, who to please a Superior, gain some little Ends, or even to oblige their Friends, or gratify a revengeful Temper, do but too often forswear and perjure themselves, tho' the Punishment be likewise so great and astonishing, so very weighty and extensive, and so terrible in its Nature, Quality, and Circumstances, that we even want Words to express it. *I will bring it forth, saith the Lord of Hosts, (speaking of the flying Roll of Curses, that goeth over the Face of the whole Earth,) and it shall enter into the House of him that sweareth falsely by my Name, and it shall remain in the midst of his House, and shall consume it, with the Timber thereof, and the Stones thereof.* And this I take to be the Reason, why some of the Fathers were so averse to swearing; not that I believe, that any of them were so against it, as to disapprove of it in all Cases; it being, as I have already shewed you, a religious Duty, and a Part of that Worship which is sometimes necessarily required of us; so that it seems to be the Abuse, and not the Use, which the forementioned Fathers did condemn and reject; for in the Places above quoted, they seem only to be against rash, false and customary swearing, or swearing by the Creatures and the Heathen Deities: But suppose these three, who were

were of the fifth, tenth and eleventh Centuries, should be against swearing, What are they to the many other Fathers and Councils that were before them; but especially to the written Word, and the unerring Pat-
 terns, which from thence, I have abundantly produced.

Q. I am satisfied with your Comment on the Word, [Swear not at all,] and, [Above all Things, my Brethren, swear not,] and with your Opinion of the Necessity and Usefulness of swearing in weighty and important Matters, as Leagues, Contracts, Agreements, &c. and in ending Controversies and Differences that cannot otherwise be decided. But then, I would willingly be informed of the Nature, and Obligation of an Oath; and whether in all Cases it obliges us to the strict Performance of what I swear: And because you have shewed me the heinous Nature of Perjury, swearing falsely and unjustly; nay, and of swearing vainly, idly, &c. Since, Arist. in Rhetor. ad Alex. Tul. Cic. de Fortitud. in lib. 3^{tie}. de Offic. Digest. lib. 12. tit. 2^d. de Jure. Ju. Wel. hacten. Mynsen lib. 4^{to}. Instit. tit. 6^{to}. de Alt. S. i. lib. 8^{to}. de Justit. & Jure. Artic. 2^d.

I say, you have told me how great the Sin and Punishment of swearing, and forswearing is: may will you be pleased to give the true Definition of an Oath; or, the real Meaning of swearing solemnly and judicially, or before a Judge or Magistrate, or any other Person concerned in giving or taking an Oath?

A. I find several Descriptions of an Oath given by Philosophers, Civilians, Divines and Casuists. Aristotle says it is speaking with divine Reverence in a Matter void of

all Proof. Tully calls it a religious Affirmation which he farther explains by taking God to be a Witness of the Truth of what he says, and therefore what is so solemnly promised, should be as sincerely perform'd. In the Digests it is called a taking of God's Name to confirm the Truth of what the Swearer says, or a Security, which the Law hath found out, to forward Justice and Truth. The Doctors of the Civil Law, with the Casuists, call it a taking or invoking of God to be a Witness to what they say or affirm, and to punish them, if they speak what is false.

Dr. Sander.
de Jur. oblig.
Praelect. prim.
Sect. 2d.
The new Inst.
of the Imp.
Book 4. Chap.
2. and 5.
Vid. Anton.
Perez. in lib.
12mo. Pand.
ti. 2. de Ju-
re jurando.

But waving all these Descriptions, we shall thus define an Oath to be a religious Act, by which we call upon God in doubtful Cases, to witness the Truth, of what we affirm or deny. That it is an Act of Religion, I have a little before shewed you; and that it is a calling upon God to be a Witness. This distinguishes an Oath from a bare Affirmation and a Promise, which may be where there is no swearing at all: And it does likewise differ from a Vow, by which we transact with God, as a Party to whom Vows alone are to be performed; whereas calling God to witness a Truth, is transacting with Men, and begging, that he by his Interposition may confirm the Truth, or punish the Falshood. So that calling upon God to be a Witness, and affirming in his Name, that what we

we say is true, is that which we properly call an Oath: Not that quoting or citing of the Sacred Scriptures, which Divines, Preachers and Disputants commonly do, (and is to be sure, God's Testimony, or Attestation of the Truth,) is any ways swearing or taking of an Oath, because there is a great deal of Difference between calling of God to be a Witness to what is presently controverted or promised between Parties; and that which was of old, or for many Ages ago delivered by God for the Confirmation of the Truth, and is now cited without mentioning of his Name, or calling upon him to be a Witness.

Dom. Soto.
lib. 8vo. de
Inst. & Jure.
Quest. prim.
de Furam.
Artic. prim.
Dr. Sander.
de Jur. oblig.
praelect. prim.
Sect. 45.

As to the last Words of the Definition in doubtful Cases: This shews us, that in Sciences or Propositions, that depend upon Opinion or Conjecture, or that are uncertain and disputable, an Oath is not an Act of Religion, or any Part of our Duty, but rather a thing foolish, sinful and unnecessary; and in things that are universally true, or so clear and obvious to our Senses, or so demonstrable by Reason, that no Man that has the Use of it, can call them in question: Of such Matters, I say, there can be no need of an Oath; for it were superfluous, and absurd to seek to prove and confirm a Thing by swearing, when no Person doubts of its Veracity or Existence; therefore an Oath is only requisite where Parties doubt of the Fidelity or

Sin-

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Sincerity of those they deal and transact with; or where there is any thing of Interest or Property in question. When our Life, Goods, Estate or Reputation are concerned, there to have all the Security that can possibly be desired to determine what is dubious or controvertible in them, but what is necessary and reasonable. And since in our particular Affairs, or the Concerns of this Life, there are many Casualties, Emergencies and Chances, or several Accidents and Circumstances, that occasion Misunderstandings, Disputes and Contentions, and that Men by Prejudice, Interest, Malice, or to gratify a Friend or Relation, may be byassed, or carried off from declaring or asserting the Truth, when there is only a bare Affirmation or Denial required: And besides, since most Men are liable to Fallacies and Mistakes, and often ignorant of the Truth and Falshood of Matters, then appealing to God as a Witness and Revenger, will make them diligently and carefully enquire into these disputable and doubtful Affairs, and conscientiously discharge themselves according to the best of their Knowledge and Capacity. And this is the last Resort, or the best and only Confirmation, that we can have, of the Truth in these doubtful and unevident Cases: For when we are in the Dark, nor Things are past finding out by Man, we leave them to God, who in his good time will discover the Truth,

CATECHISM.

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Truth, or severely punish that Criminal who is guilty of Perjury, Falshood or a Lie.

Q. Before you speak to the Obligation of an Oath, I would willingly know if you have many Sorts of Oaths there be; or how far Divines and Civilians, agree in their respective Distinctions?

A. There are some who distinguish them into absolute and conditional, voluntary and forced, judicial and extra-judicial, publick and private, or into that which is bare and single, or more solemn and formal, with their different Protests, Appeals and Asservations. Civilians seem to comprize all these in such Oaths as are voluntary, judicial and necessary. The first are by *Wesem* be called Conventional, which are willingly undertaken or entered into by Parties in their mutual Compacts, Bargains and Agreements; Judicial, such as are tendered by Plaintiffs or Defendants, the Judge approving them. The Necessary are those which for want of Proof, the Defendants, by the Order of the Judge, are forced and obliged to take. But passing by these, I shall, with our great Casuist and learned Divine Bishop *Sanderson*, include them all in these two, Assertory and Promissory Oaths. An assertory Oath is when we swear that such a thing is so, or so; or was after this or that Manner; and it generally concerns Things past or present, and is for the most part used in Courts of Judicature, for deciding or

ending

Sch. Brunt.

in lib. 12.

Dig. Vet. de

Jur. Fur.

Dom. Soto.

lib. 8vo. de

Inst. & Jure.

Quest. prim.

de Juram.

The New Imp.

Inst. Book 4.

Chap. 2.

Vide Mynf.

lib. 4to. Inst.

tit. Starab.

Alfion. & 13.

de Exc.

de Exc.

de Exc.

de Exc.

Vid. Wesem.

& Perez. in

Dig. lib. 12.

tit. 2.

Dr. Sander.

de Jurat.

Oblig. prelect.

prim. Sec.

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Quest. prim.

de Jur.

Artic. prim.

Gen. 21. 31. ending Things which are in Dispute and
 — 24. 9. controverted among Parties. And the Pro-
 — 26. 31. missory is that which is taken in Contracts,
 — 31. 53. Promises and Agreements, and commonly
 — 47. 31. respects Things future or to come. And of
 Josh. 9. 15. such we have many Instances in Scripture,
 1 Sam. 20. as in *Abraham, Abimelech, Isaac, Jacob, Jo-*
seph, Joshua, David, Jonathan, Solomon and
 1 King. 2. 23. others.
 Mat. 14. 7.

And an Oath they all esteemed to be so
 very solemn and sacred, that we do not
 read of any of them that did fail in the
 Performance of it; and no doubt, the O-
 bligation being so great, was the Reason
 that in the Patriarchs Times it was thought
 to be indissoluble and inviolable. Hence
 was *Moses's Law* to the Tribes of Israel:

Num. 30. 2. *If a Man swear an Oath to bind his Soul
 with a Bond, he shall not break his Word;
 he shall do according to all that proceedeth
 out of his Mouth.* So that he that swears,

*Myfen lib. 3.
 Instit. tit. 14.
 de oblig.*

is naturally and morally obliged to keep
 his Oath, and speak Truth according to
 the best of his Knowledge and Understand-
 ing, perform his Promises, and fulfil what-
 ever he has sworn to do. For as an Ob-
 ligation infers a Debt of Duty or Punish-
 ment, or as the Apostle distinguishes it, of
 Wrath or Conscience, we must from a

*Vid. Wefem.
 Digest. lib.
 44. tit. 7. de
 oblig.*

*Rom. 13. 5.
 1 Pet. 2.
 v. 13. 19.
 Vid. Crisp. de
 Jure privat.
 ex. 12. Tabu.*

Principle of Duty and Obedience, or for
 Conscience Sake, make good our Words,
 and swear what is just, true and right. And
 since here both do oblige us, Equity and
 Justice,

Justice; or the Law of God and Man, or of Nature and divine Revelation, as well as that of all human and civil Societies, we must think it always a Duty incumbent on us to perform our Oaths unto the Lord, and not to forswear our selves.

Tull. Cic. lib.
3. de Offic.

Mat. 5. 33.

Q. Is it then in no Case lawful to violate, or break my Oath, since Moses says that I must do according to every Thing that proceeds out of my Mouth?

A. Indeed generally speaking, an Oath does oblige us to Performance, and we are bound to do all we can, that our Oaths be not violated nor broke; or at least, so to consider of what we swear or have promised by Oath to do, that it become not by our Fault or Negligence, want of Thought or Charity, or any other Defect or Imperfection, impossible to be kept or performed: Therefore in all our Oaths, we are to take Care, that we swear not rashly or foolishly against the Laws of God or Man; nor to do that which may be inconsistent with our Duty to God, or to our Neighbour; or that may any way involve us into Sin and Iniquity. And hence it will be necessary, that these following Qualifications be present, and concur with all our Oaths; which are called by Divines and Casuists, The three Companions of an Oath, and by the Prophet *Jeremiah*, (*Truth, Judgment and Righteousness.*) First, There is Truth required

Domi. Soto.
de Inst. 8.
Fure lib. 8vo.
quest. prim.
art. 3.
Jer. 4. 2.

in

ALPHABET
JUNO 20. 8

180. 7. JAM

Psalm 10.

v. 11. 13.

— 50. v.

19, 20, 21, 22.

In our Swearing, for as God is the God of Truth, and hates all Falshood, and has ordered Swearing to be the last Refuge and Resort where Things are doubtful, and cannot otherwise be determined; he would have us speak nothing with our Tongues, (especially when we call upon him to be Witness) but what agrees with our Thoughts, or with our inward Conception of the Thing: Since to lie, or falsify our Words, to dissimble, equivocate and play the Hypocrite, or to be any way unsincere or untrue, when at the same Time we appeal to God for a Judge of the Veracity of what we affirm or deny, is affronting of the Divine Majesty, denying his Omnipotence and Omnipotence, or taking him to be a Party in our Fraud and Injustice, or just the very same that we our selves are, which being a very gross and crying Sin, we must be sure to beware of committing that which necessarily leads thereto; I mean swearing falsely and without Truth.

ly. He that swears, must do it in Justice, that is, what he swears must be lawful and right, not contrary to the Law of God, to the just Laws of Men, nor to the Rules and Prescriptions of Morality, Charity and Mercy, for in these Cases no Oath can oblige; and therefore to perform what we swear, when by it we shall offend God, injure our Neighbour, engage our selves

in sinning, or prevent our doing Good, is to be guilty of False-swearing and Perjury, and to add many more Sins to this, which is for very heinous and aggravating of it self already.

Hos. 4. 1, 2, 3.
Zech. 5. 3, 4.

23. We are likewise to swear in Judgment, that is, deliberately and with Consideration and Prudence; for as the two former, [Truth and Justice] oppose Falshood, Lying, Fraud and Injustice, so this condemns Levity, Rashness, Indiscretion, Imprudence, want of Thought and Consideration, or the taking of an Oath without urgent Cause or Necessity. And indeed, he who would swear in, or with Judgment, should do it for some moral Good, or for a pious, charitable or religious End; as to glorify God, promote Peace, Unity and Charity among Neighbours, or to determine that which may prevent all future Feuds and Animolities. Therefore that the Divine Majesty may not be vainly invoked, or presumptuously called as a Witness or Judge, to every idle and trifling Matter; It is very fit and proper, that we deliberate and consider, and seriously enquire into the Truth of Things, and most narrowly and strictly look into all their Circumstances and Particulars, before we engage our selves in taking an Oath, because it is a Business of that Weight and Concern, that we can never be too wary or cautious about it.

Q. But

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Q. But suppose I should swear to do a Thing that is impossible, or that I cannot possibly perform what I have sworn to do; am I then guilty of Perjury, or of a Breach of my Oath?

A. In this Case we are to distinguish between a Thing naturally impossible, or that which becomes so by our Luxury, Prodigality, Intemperance, Ignorance and Incogitancy, and the like, and between a Thing that becomes so accidentally or by Chance, or so that we could not foresee, avoid or prevent it. In the first there can be no Obligation to any thing but Repentance, for swearing rashly and idly, and taking Gods Name in vain. And as to the second, we cannot be guilty of Perjury, if we have done all that in us lay, to make good what we swore; or if we have still an Inclination, and are fully resolved, should the Thing become possible for the future, strictly to observe our Oath. As for Instance, should I swear to pull the Sun from its Orb, or empty, or drink up the Sea, here there is an Impossibility in Nature, and I can do no more but repent, which I must likewise do for making my self incapable by my intemperance and Luxury, of keeping this Oath. But then in the second Case, Suppose I should swear to give twenty or an hundred Pounds to an Hospital such a Month or Year, and before the Expiration of the

Term,

Term, I should be robb'd of what I have by Pyrates, or Thieves, or by Wars and Fire, or by any such Accident should lose all I am possessed of: In such Cases where there is an honest Intention, and a true and sincere Resolution, of doing all that lyes in us, to perform our Oaths; there there can be no Sin, nor we in the least guilty of any Perjury or Fraud: But as I said before, where we are so idle and foolish, as to swear what we know is impossible in Nature, or what is become so by our Prodigality, Intemperance, Infrugality, or any Fault of ours, we are guilty of the Breach of our Oath, and should speedily repent for it; and as soon as may be, retrieve what is lost. And the same may be said, of Things that are impossible by Law, and are impossible in Fact, for as that is call'd impossible, which the Law will not allow, and that as impossible, that we should meet in *Paris* and *Constantinople* at the same Instant or Minute of Time: So to swear to these Things is sinful, and can oblige us to nothing but to Sorrow and Repentance for the same.

Q. Is there no other Case, in which an Oath ceases to oblige?

A. Yes, there are several others: For, as I before hinted, an Oath ceases to bind, when what we swear is a Sin, or contra-

dictory to the Moral Law, or cannot be perform'd without violating of God's Commands: That is, if we swear, to do what he forbids, or to leave undone what he commands. The Oath, in this Case, is void, and he shall be more innocent who breaks this Oath, than he who keeps or performs it; and the Reason is, because there was a prior Obligation to obey God, which nothing can cancel, or make void: Besides, it is adding to the Number of our Sins, and highly aggravating and increasing of our Guilt. And no doubt therefore, David did what was most safe and secure, in sparing Nabal and his Family: And Herod, what was most sinful and pernicious in cutting off St. John the Baptist's Head: For though what he swore to Herodias was lawful, and might be performed, to the half of his Kingdom, there being no Moral or Evangelical Precept against doing of that: Yet to murder the innocent, or kill, and shed Blood, when there was no positive Command, or Divine Authority for it, but, on the contrary, an express Prohibition of it, besides the Dictates of the Law of Nature, and Charity, which prohibit the doing that to another, which we would not have done to ourselves, must be a very gross and heinous Sin: And so likewise, if we swear, not to assist our Parents, relieve the Poor, redeem the Captive,

tive, nor frequent the Church, nor receive the Holy Sacrament, nor to do that which either our Duty to God, or our Neighbour, oblige us to do : To keep such Oaths is very sinful and unchristian ; and they may be better broke than kept. For though it be a Sin to enter into them, yet to obey God's Laws, by breaking of them, can be none at all.

And this will likewise shew us, that the Oath of a Subject, Son or Wife, ceases to oblige them ; if they have sworn any, contrary to the Obligation, Power or Authority, which the Sovereign, Father and Husband, had in, or over them : And this Moses tells the Israelites, *If a Woman, said* Numbers 30. *he, vowe a Vow unto the Lord, and bind* 3, 5, 6, 8. *herself by a Bond, being in her Father's House, in her Youth, and her Father disalloweth her in the Day that he heareth ; nor any of her Vows, or of her Bonds, wherewith she hath bound her Soul, shall stand. And the Lord shall forgive her, because her Father disallowed her. And if she had at all an Husband when she vowed, or uttered ought out of her Lips, wherewith she bound her Soul ; If the Husband disallowed her on the Day that he heard it ; then he shall make the Vow which she vowed, and that which she uttered with her Lips, wherewith she bound her Soul, of none Effect, And the Lord shall forgive her.*

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Q. Now ye speak of Cases, in which Oaths cease to bind, I would gladly know of you, Whether I be obliged to keep that Oath, which is drawn from me by Craft and Deceit?

A. I do indeed think that we are, because the Royal Psalmist tells us, that it is one Part of the Character of a good Man, Not to change, or alter, though he swear to his own Hurt. And this is further confirmed, by the Practice and Example of *Joshua* to the *Gibeonites*, who would not destroy, or cut them off, because the Princes of the Congregation had sworn to spare their Lives; and *Joshua* had made Peace, and a League with them to let them live. And this Oath was accounted such a sacred Thing, or the keeping of it by *Joshua* and the Elders of *Israel*, so far justify'd and approv'd, (though thereto induced by the *Gibeonites* Craft and Deceit) that for *Saul's* Sins, who many Years after, slew their Posterity, the whole Nation, in *David's* Time, was visited with Famine. And to that Degree the Breach of this Oath was punished, and did so incense God against them, that he would not be pleas'd, or reconciled, 'till seven of *Saul's* Sons were hang'd up unto the Lord in *Gibea*.

But though an Oath thus oblige us, in the Case of Craft and Deceit; yet it must be only where the Error is in Circumstances,

ces, or in accidental Cases: But if in the Substance, or intrinsic Nature of the Thing, the Oath seems not to bind. For if *Mevius*, for Instance, should oblige himself by Oath, to take *Sempronia* to Wife, and in the mean while she that had drawn this Oath from him, was not the true *Sempronia*, but a Counterfeit, or one who had personated the true, there can be no Obligation upon *Mevius* to marry the false *Sempronia*, or Impostor; because there was a fundamental Error or Deceit in the Contract, which was the Cause of the Oath: For if that in which we are deceived is not express'd, or mentioned unto us, as the Ground of our Oath; without doubt the Obligation to perform must cease. I find, the learned *Grotius*, in this Particular, give his Opinion, "That without any Oath the *Israelites* and *Joshua* their Governor might have made Peace with the *Gibeonites*, or a League of Dedition, tho' not of Alliance". That is, they submitting themselves as Slaves and Bondmen to them, and that these *Gibeonites* might have lawfully been preserv'd without their Guile and Deceit, for which they were afterwards severely punish'd with the Loss of their Liberty, which they might have prevented, by speaking the Truth, and paying of Tribute.

St. Amb. de
Offic. lib. 1.
cap. 12. lib.
3. cap. 10.
Vide D. Sand.
de Juram. o-
blig. prael. 4.
cap. 12, 13.
Wesem. Dig.
lib. 44. tit. 7.
de Oblig. &
Action. lib.
45. de Verb.
obl. tit. 2.
Hug. Grot.
de Jure Bell.
& Pac. lib. 2.
cap. 13. de
Juram.

Q. Pray will you resolve me, whether an Oath ceases to bind, when the keeping of it would be the Hindrance of a greater Good: As for Instance, should I swear to give such a College, or Community of Men, a Sum of Money, or as much as I could possibly spare, after maintaining of myself and Dependants; and that I should afterwards see the urgent Necessity of giving it towards carrying on a necessary War against our private or public Enemies; or for redeeming of Slaves and Captives who were in a perishing Condition, or for feeding of those who for Want of a present Support were ready to starve: Had I not in these Cases, do you think, better bestow my Money, than in the former, because they are Acts of greater Charity, and seem to carry more Perfection and Goodness with them?

A. In this Particular I find the Learned Grotius, and our great Casuist Bishop Sanderson agree, that an Oath in these Cases ceases to bind: The former uses this Argument, "That we owe our Growth in Goodness to God, and that we cannot abridge ourselves of this Liberty without sinning against him:" The latter gives this for the Reason of his Opinion, "That a lesser Good, in Respect of a greater moral one, may be consider'd as an Evil, and therefore the greater Good is more eligible: But in many Circumstances, in which a prudent and good Man may govern himself, he thinks it more

Hug. Grot.
de Jure Bell. & Pac. lib. 2.
de Juram.
cap. 13.

Dr. Sand. de
Oblig. Jurat.
Prælect. 3.
Sect. 11, 12,
13, 14.

“ more safe, as to this Particular, to keep
 “ his Oath than break it : ” As one may
 read at large in his excellent Treatise
 about Oaths.

An Oath moreover ceases to bind when
 the Party to whom we swear recedes from
 it, or is pleased to release us from the
 Obligation. And if Things cease to be
 what they were, or are not in the same
 State and Condition at the Time of per-
 forming, which they were in when the
 Oath was taken, that Oath likewise ceases
 to oblige the Swearer: because here, as in
 natural Actions, take away the Cause, and
 the Effect must follow, or remove the
 Fuel, and there can be no Fire : So if I
 swear Allegiance and Obedience to a King,
 or Prince, and he surrenders his Dignity,
 or gives up his Crown, with the other En-
 signs of his Sovereignty, the Oath given
 to this Person ceases, because he is not the
 same in Relation to his Quality as he was
 before. And as Civilians tell us, that *Ac-
 cessorium sequitur suum Principale, so ces-
 sante ratione legis, cessat & ipsa lex.*

Moreover, an Oath ceases to bind, when
 a Contract being mutual, and depending
 upon each other's Performance; he who
 was first to perform his Promise, or make
 good the Agreement did fail. In this Case
 the other can be under no Obligation to
 make good his Part of the Covenant, tho'
 confirmed by an Oath, because here there

Vide Hug. Grot. de Jure Belli & Pacis, lib. 2. cap. 13. de Juram. Para. 16. And, Rivet. in Explic. Decal. 20. cap. Ex. ver. 7. Selt. 6. qualis tit. Juram. oblig. D. Sanderson. de Juram. oblig. Præst. 4. Selt. 8. 6. Selt. 12. Casu 50.

is a conditional or relational Tie, where they must both either stand or fall: So that the last Swearer cannot be obliged where the first does fail; only this would be taken Notice of: That where two Promises are made by two Persons, that do not relate to one and the same Thing, but are of different Kinds and distinct Natures; that here the one failing in his Performance, the other cannot be released from his, or his Oath any Way cease to bind him, because they do not mutually respect each other, and that each Promise may be kept by him that sweareth, without having any Regard to what the other does, or performs.

Q. But suppose I swear to an Heretick or Infidel, am I under any Obligation to perform, when he has first failed in his Faith to me, and still continues perfidious? I have heard it said, that to deceive the Deceiver is what is usual and customary; and therefore I am apt to believe, that it can be no Sin here not to keep my Oath, because he has first failed in his Obligation to me: But however, being sometimes a little scrupulous in this Affair, I would determine nothing in it, till I have your Resolution and Opinion about it?

A. I do think, that we are obliged to keep our Faith and Oaths to Infidels and Hereticks, and even to others that have not kept theirs to us: Hence is the Fact of *Regulus* highly extoll'd, that he should

Vide Grot. lib. 2. de Jure Belli & Pacis, cap. 13. Selt. 15, 16.

so nicely regard his Reputation and Promise, or look upon his Oath to be so sacred, that he would even keep his Faith with those who had so often falsified theirs to him. For though the *Carthaginians* had often broke their Faith with the *Romans*, yet was he never known to break his with them: And this was the Holy Patriarch's Custom, for though *Laban* had dealt unjustly with *Jacob* in many Particulars, and had often defrauded him of his Wages, and would have sent him away without his Wives: Yet we never read of *Jacob's* being taxed with Fraud, Rapine or Robbery, or any Act of Violence or Injustice, but on the contrary, we find him to be one that had faithfully and entirely performed his Oaths, and had strictly and inviolably kept all the Parts and Articles of the League that they had entered into: And the same we find recorded of the Princes among the *Israelites*, who, notwithstanding the Fraud, Guile and Injustice of the Strangers and Forreigners that were among them, yet thought themselves bound to perform what they had sworn, and promised to do for them. But all the Princes said unto all the Congregation, We have sworn unto them by the Lord God of Israel: Now therefore we may not touch them. This we will do to them; we will even let them live, lest Wrath be upon us, because of the Oath which we swore unto them.

Tull. Cic. de
Offic. lib. 3.
de Forti.

Gen. 31. 36,
37, 38, 39,
40, 41, 44,
45, &c.

Joshua 9. 15,
19, 20, 21, &c.

them. And though this be manifestly the Sense of Scripture, and Divine Revelation be our Authority, yet it is the Doctrine of the Church of Rome, That no Faith is to be kept with Hereticks; which Position, though some of their Doctors may deny, yet must certainly be their Opinion, since it is what a great many of their most eminent Writers have taught, and openly published; and which even their Church, we may rationally conclude, does approve of, by not censuring the Writers, nor publicly condemning their Heresies: But which is more, the Council of *Constance* puts this Matter beyond all Dispute: The Emperor *Sigismund* after having given his Faith for *John Hus* and *Hierome* of *Prague's* safe Conduct, yet violated the same, ordering 'em to be burnt for Hereticks. But that this was the Opinion of a great many of their pretended Lights, you may see by what they write on the Subject. I shall only trouble you with two or three Instances, and leave you to the Perusal of that which you see quoted in the Margin. *Cardinal Hosius* writing to the King of *Poland*, tells him, " That though he had
 " faithfully promised the States, and by
 " Oath engaged himself to defend the
 " Hereticks, as well as the Catholicks:
 " That yet there was no Reason for his
 " so doing; or for performing what he
 " has

Council. Const.
Sess. 15. 21.
German Hist.
in the Reign
of Sigismund.
1415, 1416.
Æn. Sylv.
Hist. Bohem.
cap. 35, 36.

Hol. Epist.
 197.

"has thus obliged himself to." And *Conradus Brunus* speaking of Hereticks, says, "That Treaties made, or Leagues enter'd into, with Men of different Religions, are void and null; because with such Hereticks no Peace can be kept." And *Simons*, one of their Bishops, has these severe and cruel Expressions, "*Nullo, nullo, nulla modo*, no, no; by no Means at all is our Promise to be kept that is given to an Heretick, though confirmed by an Oath." Now, if we did rightly consider these Things, and the fatal Event of such perfidious Practices, or how severely and remarkably they are punished, who thus violate their Faith: We would not, on any Pretence, or for any Reason whatever, be influenced or perswaded to falsify our Oaths, or fail in any Part of such solemn and strict Engagements.

Caril. Const. Sess. 19.

De Cathol. Instit. cap. 48. Vide And. Rivet. Explir. Præcept. 9. vel vers. 15. in cap. 20. Ex.

Innumerable are the Instances in sacred and prophane Histories, which might be brought to deter us from such Practices; but I shall only trouble you with three or or four, and resolve your other Scruples (if you have any) about this weighty Matter of Swearing. In the Book of the *Maccabees*, we read of King *Antiochus*, That after breaking of the League that he had enter'd into with the *Jews*, he was presently with his numerous Army overthrown by *Demetrius*, and he himself slain in the Battel. Another we have

1 Mac. 6.60. — 7. 2.

*Turkish Hist.
in the Reign
of Amurath
the Second.*

have, in *Uladislaus* King of Hungary, who, by the Advice of Pope *Engenius*, entred into a Truce, or Cessation of Arms, for ten Years, but soon after, contrary to his Articles and Oath, having begun Hostilities, invaded the *Turkish* Territories, and

*Bonfin. lib. 6.
de Reb. Hun-
gar. cap. 3.*

attack'd their Army : The *Hungarians* were overcome, and their King having a Fall from his Horse, was slain on the Spot where he fell : And which is most remarkable in this Victory, a little after their Engagement, *Amurath* the Second of that Name, being like to be vanquished, and his Forces giving Way to the Christians ; then full of Despair and Anguish, espying the Image of the Crucify'd Jesus in their Ensigns, cryed out, with a loud Voice, " O thou, " who art crucify'd, or fix'd to the Cross ! " If thou be God, revenge the Perfidi- " ousness of thy People, who break that " Oath, which they have taken in thy " Name."

But which is beyond all this, we have a sure Word of Prophecy, the Testimony
2Sam. 21. 1. 6. of Sacred Scripture, in that of *Saul* and the *Gibeonites*, which I have already shewn you, and that of *Zedechias*, who, because of the Breach of his Oath and League which he enter'd into with *Nebuchadon- sor*, is made Captive by the King of *Baby- lon*, which God, speaking by the Prophet
Ezek. 17. 15, *Ezekiel*, thus explains, *Shall he prosper,*
16, 19. *shall he escape, that doth such Things :* Or,
shall

shall he break the Covenant, and be delivered: As I live, saith the Lord-God, surely in the Place where the King dwelleth, that made him King, whose Oath he despised, and whose Covenant he brake; even with him, in the midst of Babylon shall he die. Other Examples we have of the Moabites violating their Faith given to the King of Israel, and of Hosheah's given to the King of Assyria, and of the Punishments inflicted on them, for their Revolt, Perjury, and Breach of Covenant. But on these I cannot now insist, recommending you to the History itself.

2 Kings 3. 5,
24.

— 17. 2,
3.

Q. What will you have me do in that Affair of Robberts, Highwaymen, and Pyrates: For, put the Case, I should be assaulted, or attack'd by these, when travelling by Land or Water, and being in Danger of my Life, I should promise, and with an Oath confirm it, that I should give them a certain Sum of Money, and should likewise swear Secrecy, or never to discover the Thing: Do you not think, that it would be hard that I should keep my Oath, and pay the Money: Nay, it seems to me to be an unlawful Thing, and that therefore the Obligation is void, because the Agreement is involuntary, and I forced to it, because of my Fear, and the Violence offered me: Besides, the Obligation was enter'd into, without any just Cause, or valuable Consideration: And which is most of all to be regarded, it is an Injury done the

Pub-

Public, and an Encouragement given these Criminals, to serve a great many more, after the same Manner, and to persist, and continue in their Wickedness, without any Remorse or Repentance to the last; which seems to be the most fatal and pernicious Consequence of all; not only impairing and wasting Men's Substance, but destroying their own Souls, with their Bodies?

A. This Question is something intricate and difficult; and both Protestants and Papists do differ much in their Opinions about it. And the Casuists of both Sides do resolve the Doubt, some in the Affirmative, and some in the Negative: But when we have consider'd their Arguments, or the Reasons which are given by both Parties: I believe you will be of my Judgment, That it is most safe and eligible to pay the Money, and conceal the Robbery.

For, since the Oath of God is upon us, and that regarding his sacred and most adorable Name, is infinitely preferable to our Riches and Treasures, and all other terrestrial Things; It certainly can be no Error, to give the Preference to our Oaths, and even perform what we have promis'd to do, though to our Hurt and manifest Prejudice. And if a Slave, or Captive, may lawfully with his Substance redeem his Life; it can be no Crime in him who has fallen into the Hands of Robbers or Pyrates,

Dr. Bald. lib.

2. cap. 9. circa

Jura. Cas. 12.

Ames. Theol.

lib. 2. cap. 10.

de Juram.

par. 32.

Dom. Sot. lib.

8. de Just. &

Jure, Quest.

prim. Art. 7.

Harma. Med.

Theol. lib. 3.

Traët. 2. de

secum. Præcept.

Zanch. Tom.

4. lib. 1. in

3. Præcept.

Theol. 6.

CATECHISM.

III

Pirates, to redeem his likewise, if he can:

And as a Man's Life is by much to be preferred to any Thing that he has, or possesses; it is not only a valuable Consideration for his Money, but also a voluntary Action, proceeding from Choice and Deliberation: And though it be not altogether spontaneous and free, yet since the Will cannot be compell'd, and that to swear and pay the Sum, is what we chuse, rather than to die; it may be, in some Respects, call'd a free and voluntary Act: Not much unlike the Mariners, or Merchants, who to prevent the Ship's sinking, and consequently, his drowning, or losing of his Life, throws over-board the Goods which are therein, thereby lightning the Ship, and effecting his End.

Pet. Martyr.
Tom. primo.
Loc. Com. 13.
de Del. in
Præcept. 9.

Calvin. in
Psal. 15.

Ursin. *Doct.*
Christ. Par. 3.
in 3. Præcept.
de Hom. Grat.

And as for the Injury done the Public, though this indeed be very much to be consider'd, (and in some Cases, probably, it is to be consulted before our private Interest, nay, and our Life too.) Yet here it does not appear that the Public is any Way injur'd, because if I should lose my Life for not giving this Bond, or not taking such an Oath, the Commonwealth may possibly lose an useful Member, and there will be no Possibility after my Death of discovering the Murder, to prevent it for the future: So that the Consequence here seems equal, and indeed, more injurious. As for what is urged besides, it is accidental,

Dan. Tilen.
Disput. Theol.
de 3. Præcept.

Lamb. Danc.
lib. 2. Æth.
Christ. cap. 9.

Vide La Pl.
cete Treat. of
Conc. Translat.
Book 1. Chap.
18.

Mr. Perkins's
Treatise of
Consc. cap. 2.
Quest. 2.

*Artes. Med.
Theol. lib. 2.
de Juram.
Par. 32.*

tal, and not essential to my Concealment or Connivance, and may, or may not happen, which I am to leave to God's Goodness and Mercy; and to take Care of my own Soul, which perhaps, at this Instant of Robbery, may be in as dangerous a Condition as any of theirs who attack me: And since here my Charity to myself must take Place: I must still be of that Opinion, that of two Evils the least must be chosen, and that if I err, I do it on the safest Side; to pay and perform what I have sworn, and promised to do.

*Dom. Soto.
lib. 8. de Just.
& Jure, Quest.
1. Artic. 7.*

*Dr. Baldwin
lib. 2. cap. 9.
circ. Juram.
Cas. 13.*

*Grot. de Jure
Belli & Pacis,
lib. 2. cap. 13.
de Juram.
Parag. 15.*

So that I cannot by any Means consent to the Doctrine of that famous Spanish Casuist Dom. Soto, nor join with Dr. Baldwin, in his Opinion of Oaths given to Robbers. The former thinking it a Sin, and unlawful to take such an Oath, and that we ought therefore to tell the Matter to the Judge, or Prelate, if requir'd so to do: The latter, That he who escap'd from the Robbers, should, notwithstanding his swearing Secrecy, tell the Matter to the Magistrate, that they may be punish'd, and not encourag'd in their Wickedness! And though Grotius tells us, "That they who take this Oath should keep it, it being equivalent to a Vow; by which we stand engag'd to God: Yet (he says,) that the Person who swears, though he break his Faith, shall incur no Penalty amongst other Nations; be-
" cause

" cause these Pyrates and Robbers are re-
 " puted Enemies to all Mankind; and
 " that the Law of Nations will allow 'em
 " no Right." But tho' this may hold
 where there is no Oath, but only a bare
 Promise, or Obligation; yet where our
 Conscience is concerned, and the Oath of
 God is upon us, the Case is far otherwise,
 and the Promise must be performed:

Q. Do you think that he is bound to keep
 his Oath, who has sworn to a lewd Person,
 that he will reward her, if gratified or com-
 plied with in what he asks or desires?

A. That this Oath is unlawful, is be-
 yond all Dispute; yet where the Person
 has comply'd, or done what was requir'd,
 whether in false Testimonies, unlawful
 Embraces, or in any other vicious Thing,
 the Oath certainly is good, and he bound
 to perform what he has promised: *Quod*
fieri non debet, say Civilians, *factum valet*:
 For tho' the Contract from the Beginning
 was unlawful, because it was for base
 Ends, and proceeded from an unjust and
 dishonest Principle: Yet the Thing pro-
 mised was lawful, and should be perform-
 ed: As we find, in that Instance of Judas, Gen. 38. 20,
 who thought himself oblig'd to send *Tamar* 23.
mar the Wages of her Iniquity.

Q. What do you say, in the Case of an
 indefinite Oath, or when I swear, to give
 another any Thing that he asks of me: Am I
 bound, in this Case, for my Oath's Sake, to

let him have whatever he desires, though to the ruining and undoing of myself and others?

A. This Oath I take likewise to be sinful, and such as should not be taken, because of our former Obligations to God, our Love to ourselves, and Charity to our Neighbours. Therefore, to make the Oath lawful, and the Thing promis'd to be perform'd, in these and such like Contracts, there should be always, (if not express'd) yet tacit Conditions: That if what you ask be honest, lawful and possible, in that Case, and not otherwise, it is to be granted, or consented to; and this we take to be King Solomon's Meaning, when he swore, or promis'd, to grant his Mother whatever she asked: And thus Queen Esther understood King Ahasuerus's Oath. And if King Herod had followed these Examples, and had had a Regard to the former Exceptions, he had been much more innocent, in saving St. John the Baptist, than by his rash Vow, of putting him to Death.

1 Kings 2.
19, 20.

Esther 5. 3.

Q. Suppose I should swear to do a Thing that is in itself lawful, but I take it to be sinful, would you have me, in this Case, to keep my Oath, or break it?

A. I take this likewise to be an unlawful Oath, and to keep it, to be a Sin, because whatever is not of Faith is Sin. Besides there was a prior Obligation on me to my Conscience, that I should not act

Rom. 14. 14.
23.

contrary to its Dictates, or my inward Sense and Judgment at that Time of Things : But when we are thus involv'd, 'tis very necessary, that we should strictly examine all Matters, as the Nature, Quality, and particular Circumstances of Things, and after rightly informing of our selves, that we should then cheerfully perform what before we had scrupled, and by our Oath had sworn to do : For, notwithstanding our former Doubts and Hesitation, yet still there is a latent or accruing Obligation, that we shall fulfil what we have sworn, if at any Time thereafter we shall be satisfied in our Judgment of the Innocence and Lawfulness of what we were to do, or transact. And indeed an Oath is so sacred, that in Things indifferent and trifling, or of little or no Value or Consequence, it is strictly to be kept, because of taking God to Witness, and formally promising the same : I know that most of the *Romish* Casuists are of a contrary Opinion, and will scarce allow the Breach of this Oath to be any more than a Venial Sin, as, *Aquinas, Domin. Soto, Harmannus*, and others : But if we consider, that I swearing falsely in a little or a great Matter does not alter the Nature of an Oath, and that he violates his Promise as much, as to the Veracity of the Thing, who does it in a little, as he who does it in a great deal ; and he that will be false, unjust, and dis-

Dom. Soto.
lib. 2. de Just.
& Jur. Quest.
4. Artic. 3.
lib. 7. Art. 7.
Harmann. Seb.
Medul. Tbral.
Mor. lib. 3.
Treat. 2. cap.
2. de Jurato.
Dub. 3.

honest in a Trifle, will be so in weightier Matters, and he who will forswear himself in Things of no Moment or Consequence, will, to be sure, do it in Things of greater Value and Concern, especially if his own Interest or Advantage be in View, and the Intention being the same in both, the Sin, as to the Prophana-tion of God's Name, is equal; therefore as calling God to Witness this Trifle is a great Sin, so not to perform it makes it greater, and adds to the Guilt; and hence in Things of small Value and Consequence our Oaths are to be kept as justly, as in Things of the greatest Weight: For, *ma-gis & minus non variant speciem.*

Q. What had I best do in my private Af-fairs, or when I have a Suit or Tryal with a vicious and immoral Man, when I believe, or am afraid he will forswear himself? Should I not, in this Case, act more prudently and Christianly in giving up the Cause, than by (obliging him to swear falsely, and take God's Name in vain) be accessory to his Sin, and after that, instrumental in the Destruction of his Soul: I own, it weighs very much with

St. August. *ad me* what St. Augustine says on this Subject.
Publicol. Ep. " He who after knowing and seeing of a
 154. *Ser. 10.* " Man swear falsely, shall oblige him to
 & 11. *de de-* " take an Oath to himself, is indeed a
coll. St. Juba " Murderer, nay, he is a great deal worse,
Baptist. & " because the Murderer only kills the Bo-
Serm. 28. de " dy, but the other kills the Soul; nay,
Verb. Jacobis " " two
&c.

“two Souls together, not only the Soul
 “of him who swore, but his own like-
 “wife.” Pray let me have your Judgment
 in this knotty and intricate Affair, that I may
 know how to determine, and what to re-
 solve about it?

A. Casuists here distinguish between an
 Oath tendred by the Judge, and that of-
 fer'd or press'd by a private Person; as in
 the Case of a Creditor to his Debtor, &c.
 In the first they do all, or most of them *Vide Thom.*
 agree that I have met with; that it can *Aquin. sec.*
 be no Sin in the Judge, or Magistrate, to *secund.*
 exact an Oath of him, who he fears or *Quest. 98. de*
 suspects may forswear himself; because, as *Perjur.*
 a Judge, he is oblig'd to it by the Legis- *Dom. Soto. de*
 lature, and the Nature of his Office re- *Just. & Jure,*
 quires it: Besides, for the Preservation *lib. 3. Quest. 2.*
 of Societies, and their Commerce, and *de Perjur.*
 the finding out of Truth, and keeping of *Artic. 4.*
 Peace, by the Determination of Differen- *Harm. Busen.*
 ces, Oaths are to be tender'd, requir'd, *Medul. Theol.*
 and taken, leaving the Issue and Result of *Moral. lib. 3.*
 all to God, who in an Instant may change *Tract. 2. cap.*
 the Heart of the suspected Swearer: More- *2. de Juram.*
 over, he who swears must be warn'd, and *Dub. 3.*
 put in Mind of the Danger, Weight, Ag- *Hier. Zanch.*
 gravation, and the heinous Guilt and Pu- *Tom. 4. lib. 1.*
 nishment of this Sin of Perjury; and when *de Adjurat.*
 this is done, and some Respite given him, *Tbes. 2.*
 by delaying, and putting off the Tryal; *Pet. Martyr.*
 the Sin is in the perjurd Person, and not *Tom. 1. loc. 6.*
 in the Judge, who did all he could to pre- *de Jurejuram.*
 vent

And. Rivet.
Expl. Decal.
ver. 7.
20 Exod.
Tit. 5.

vent his own and the Swearer's Guilt; where indeed the Person is known to be guilty, or is actually convict of Perjury, the Case here is more plain, and will admit of no Scruple; because that his Oath is so far from being ask'd, requir'd, or taken, that it is despis'd, refus'd, and rejected by all.

Georg. Ko-
nig. Hept. Ca-
su. Conscient.
Miscell. Cas. 5.
An Juramen-
tum bene cum
Conscientia,
&c.

And as to that of private Men requiring or pressing Oaths on suspected Persons, it is in my Judgment (where we are afraid of their Principles and Morals, and know them to be very loose and vicious) much more safe and charitable, in Affairs that are of no great Weight or Moment to lose and forfeit them, than to endanger their Souls, or be any Way accessory to the Ruin or Destruction of them. And my Reason I

Guil. Ames.
lib. ad. Me-
dull. Theol.
cap. 10. de
Jur. Art. 39,
40.
Dan. Tilen.
in 3. Præcept.
Tit. 62.
Thes. 1. de
Juram.

do not only found on what *St. Augustin* tells us, in the former Places, but on these following Passages of Scripture; which to me seem very strong and convincing in this Particular; the first is in *Leviticus v. v. 1.* And if a Soul sin, and bear the Voice of Swearing, and is a Witness, whether he hath seen, or known of it: If he do not utter it, then he shall bear his Iniquity. The second is in *Rom. i. 52.* Who knowing the Judgment of God (that they who commit such Things are worthy of Death) not only do the same, but have Pleasure in them that do them: Which

Ephes. 5. 7. two Passages, besides the others quoted in *1 Tim. 5. 22.* the Margin, shew, that we are not to induce,

Induce, perswade, compel, or encourage other Men to sin, but rather rebuke, reprove, or prevent them.

Q. Will the Oath of my Father oblige me his Heir and Successor, in Case of Survival, to make good, and perform what he had promis'd to do?

A. I think, that in Civil Contracts and Obligations, the Heir and Successor is bound, and ought in Conscience to pay, or perform, what his Father had obliged himself to do: For, if he succeed him in his Estate, and is so far Heir, or Executor, as to inherit all his Goods, Chattels, and Moveables, there is, sure, all imaginable Reason that he should fulfil his Will, which if not express'd, by a formal Testament, yet must still be the Intent of the Father, and carries with it a tacit Consent, or an implicit Command (in Case of sudden Death) that the Heir or Successor should see that Debt discharg'd, which the Father had so solemnly contracted: Where the Bond is in Writing, and includes, or mentions Heirs and Successors, there is, no Doubt, or any Room left for Dispute: And truly, where there is no such Clause, nor any written Obligation, it is my Opinion, that the Heir, or Successor, should perform the Promise: Because, as Civilians say, *Transit honor cum onere, or cuius est commodum, ejus debet esse incommodum*. And indeed, there is nothing more natural and rational, than that he who is Gainer

Dr. Sander.
de Jur. oblig.
prælect. 4.
Sect. 9, 10.

And. Rivet.
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by one, should be likewise Loser, when what he receives, is on this very same Condition, that he should take his Goods, and Estate, with the Burden and Incumbrance.

But then again, we are to consider, that as an Oath is only a personal Obligation, it can but oblige the Person who took it, and so, not his Heir and Successor; and therefore, tho' we may be allow'd to call him unjust, who will not do what his deceased Father had oblig'd himself to do, yet we cannot in Reason call him perjur'd, or forsworn; because an Oath is only a personal Obligation, which can oblige none, *Vi Juramenti*, or by Virtue of the Oath, but him that took it: From this Reason I think it likewise clear, that he who swears to do such, or such a Thing, or pay such, or such a Sum to a Man, and his Heirs, is bound, after the Death of the Parent, to pay what remains, or all, if no Part be paid, to the Heir, or Son of the Defunct: Nay, tho' at the Time of Swearing he was not in Being; his Obligation being personal, and still good when the Condition exists, or the *fieri* is in *facto esse*. And not much unlike this, is what Civilians say in other Cases, *Accessorium sequitur suum principale*.

Q. In what Sense am I to take an Oath, or is it lawful to use Equirvocations, or mental Reservations, when we swear; because I find

*Vide Grot.
de Jur. Belli
& Pacis, lib.
2. cap. 13.
parag. 17.
lib. eod. cap.
21. par. 19.*

find, that some of the Romish Casuists are much for Equivocations, especially when they are forced to swear before him, whom they think to have no Authority, or Right to make them take an Oath?

Dom. Soto.
de Just. 3.
Jure lib. 3.
quest. prim.
art. 7.
Herman. Bu-
sen. Med. The-
ol. lib. 3. Tract.
2. Dub. 4.

A. We are not to use Equivocations, or mental Reservations in any Sense whatever: I know, that the Jesuits, and several of the Church of Rome say, that they may equivocate, or keep something hid, and conceal'd in their Minds, when they swear, or by an Oath are compell'd to answer before a Judge, or Magistrate, who hath no Jurisdiction over them: And that they are not any Way guilty of Lying, Falshood, or Perjury; because, adding what they reserve in their Mind, to the Answer made the Magistrate, constitutes a full Déclaration of the Truth, and is no Sin against God: Besides, say they, if this be for our own Advantage, or to rescue us from Danger, when there is no Harm done a third Party, it surely can be no Lye, nor Forswearing. But this Reasoning is altogether false, and can have nothing from Scripture to support it: But, on the contrary, several plain and intelligible Texts to confute it; for, if there, not only Lying, but Guile, Deceit, and Dissimulation are forbid; it must of Necessity include Equivocations and mental Reservations, which are but other Names for the same Thing. Moses in his Repetition

of

of the Judicial and Moral Law, bids us, *Not deal falsely, or lye one to another*: The Prophet Jeremiah tells us, *That God will visit, and be avenged of them, who speak deceitfully, or peaceably to their Neighbours with their Mouths, when in their Hearts they lay in wait for them*: The Royal Psalmist likewise, *That God will cut off, and destroy the double Heart, all flattering Lips, and the Tongue that speaketh proud Things*: St. Paul, *That we renounce the hidden Things of Dishonesty, not Walking in Craftiness*: And St. Peter, *That we lay aside all Guile and Hypocrisy, or, that we refrain our Tongue from Evil, and our Lips that they speak no Guile*.

Therefore, as these Vices, which are but different Names for Equivocations and mental Reservations, are expressly forbid; we cannot on any Account allow them to be us'd: Much less, when an Oath intervenes, or that they would confirm them by Swearing; and that they do it to avoid Danger, or for the Advancement of Religion, this can be of no Force or Significancy to them; because the Apostle expressly says, *That we must not do Evil, that Good may come of it*: And Holy Job, *That we must not speak wickedly for God, nor talk deceitfully for the Almighty*.

And hence it will follow, that we are to speak, much more, swear the Truth, when call'd, or forc'd to it, let the Event be

be what it will ; for, as a *righteous Person* is as bold as a *Lion*, and not afraid of the Faces of Men : If he be desir'd, or compell'd, to answer upon Oath, to, or before him, whom he knows to have no Authority, or Jurisdiction over him ; he must decline, or refuse doing of it, because of the Preservation of his own Right and Liberty, and to discourage all Tyranny and Injustice : But if he cannot, after all his Opposition and Reluctancy, avoid Swearing ; and that his Life and Substance is in manifest Danger, he may comply, provided there be nothing in the Oath that is inconsistent with, or any Way opposite to the Laws of God, or Man ; or that may injure any third Person : In which Cases, tho' he lose his Life, he is to avoid answering, and even to the last, to refuse to swear.

*D. Sanderson
de Jur. oblig.
Præf. 6.
Sect. 3, 4, 5,
6, &c.*

And as to the Addition of the mental to the vocal Answer, it is a plain Subterfuge, and Deceit : For, as we are in Charity and Justice to do our Neighbour all the Right we can ; so that we may not be deluded, deceiv'd, or put upon, we are plainly to tell the Truth, much more, to swear it, when thereto oblig'd : Because Oaths must be taken in the most plain, simple, and sincerest Sense ; and where they are not so taken, and sworn, we are certainly guilty of Falshood and Perjury, which are Sins of the most heinous and

*Mr. Perkins
of the Idolatry
of the last
Times, p. 684.*

*Vide Grot.
de Jure Belli
& Pacis, lib. 3.
cap. 1. Sect. 19.*

aggra-

And. River.
in *Explic. Dec.*
quid sit Jura.

aggravating Nature : And indeed, if either Equivocations or mental Reservations were allow'd, it would make God the Patron of all Fraud and Deceit ; pervert the Use and Sense of our Words, destroy all Commerce and Society amongst Men, take away that, by which all Controversies are determin'd, open a Gap for Robbery, Rapine, Murder, and the greatest Villanies ; and make all Things end in Disorder, Confusion ; and Destruction : Therefore, to use such mean Shifts and Evasions, is not only impious and wicked, but beneath a Man of Honour, Ingenuity, or Candour : But of this more fully, when I treat of the Ninth Commandment.

Gen. 31. 53.
— 42. 15.
16.

Mat. 23. 21.
22.

Q. Is it lawful to swear by the Creatures, or, can there be any Sin in doing of it, when the Hely Patriarchs did the same ? I find, that Jacob sware, by the Fear of his Father Isaac, and Joseph, by the Life of Pharaoh : Nay, which is more, our blessed Master seems to approve of it, by saying, Whoso shall swear by the Temple, sweareth by it, and by him that dwelleth therein : And he that shall swear by Heaven, sweareth by the Throne of God, and by him that sitteth thereon ?

A. I do think, that strictly and properly, it is by no Means lawful, to swear by the Creatures, because Swearing is a Part of our Religion and Worship, which can only belong to God : And since he is jealous

lous of his Honour, and would have this Divine Adoration wholly appropriated to himself, it must needs be a Sin, in any Respect, to give it to another: Therefore Moses shews the Israelites, That they are to fear the Lord their God, and serve him, and swear by his Name. The Prophet *Isaiab*, That to him every Tongue shall swear, and be that sweareth shall swear by the God of Truth: And the Prophet *Jeremiah* reproves and threatens them, who swear by them who are no Gods. And tho' here the Roman Catholicks tell us, that they do not swear terminatively, or make the Creatures the Term, or Object of Swearing, or whether it ultimately tends, that properly, and by a *Latreia*, belonging to God: Yet since the Saints they swear by, they believe to know their Secrets, and do adore and worship them: Swearing by them, is as sinful as worshipping of 'em, or their Relicks. And tho' they may farther urge, that *Jacob*, *Joseph*, *Elisba*, and *Abigail*, swore by the Creatures; nay, say they, *St. Paul* under the Gospel did the same; and *Tertullian* in his Apology witnesseth, "That the Christians in his Time did commonly swear, By the Health and Safety of their Lords and Emperours." Yet these Objections will soon vanish, when we consider the Manner and Method of the Patriarchs Swearing: For, when *Jacob* swore, By the Fear of his Father

Isa. 29. 43.
Isa. 65. 16.

Jer. 5. 7.

Tho. Aquin.
2d. 2da.
Quest. 89.
de Juram.
Artic. 6.
Dom. Soto.
lib. 8. de
Just. & Jure.
Quest. 1. de
Jura. Artic. 6.

Vide Joan.
Maldonat. in
Mat. 5. 34.
Tertull. in
Apol. adver.
Gen. cap. 28,
32.

ther

St. August. in Epist. ad Publ. lib. 1. cap. 154. Lambert. Dan. lib. 2. de Ethic. Christi. cap. 9. Dr. Baldwin de Cas. Consc. lib. 2. cap. 9. Cas. 2. *ther Isaac*, it was only swearing by that God, whom his Father did fear, and adore. And tho' some are apt to tax *Joseph*, with swearing falsely, and by the Creatures, which did proceed, say they, from his customary Conversation with those who were in *Pharaoh's* Court; yet we cannot possibly suppose, that he who was so very religious, just, and virtuous, as we may see by his great Integrity and Honesty, when in *Potiphar's* House, could be guilty of this great Iniquity and Wickedness, which he is charged with.

Therefore, these, and such like Sayings, *As thy Soul lives, O King, or, By the Life of Pharaoh*, are not Oaths, or swearing by the Creatures, but Obtestations, or serious Affirmations and Asseverations; importing no more than this, as, Certainly may the King live, as this is true: Or, I wish my Friend may as assuredly live long, and enjoy good Health, as I tell you Truth, or design to perform what I have sworn to you; and when these Speeches are us'd with Execrations, as the Royal Psalmist expresses it, *If there be iniquity in my Hands, or, if I have rewarded Evil to him that was at Peace with me, let my Enemy persecute my Soul, and take it; let him tread down my Life upon the Earth, and lay mine Honour in the Dust.* These, I say, are not properly, or formally Oaths, but giving of the Creatures in Pledge, of what we say,

Die Wescm. in Digest. lib. 12. de Jure jurando, tit. 2.

Psalm 7. 3. 4. 5.

say, or promise, wishing them, as certainly to live, as we mean to speak Truth, or perform what we promise; or, to perish, and come to Destruction, if we lie, or falsify our Words; Which will likewise resolve all the other Doubts, of taking Heaven and Earth to witness.

*Pet. Martyr.
Lect. 6. de Juram.
Jurand.*

But tho' these Creatures may be sometimes taken metonymically and metaphorically, as *Grotius* and *Mr. Calvin* take them, and so may be us'd in our Oaths;

*Grot. de Jur.
Belli & Pacis,
lib. 2. cap. 13.
de Juram.
S. 11, 12.
Joan. Calvin.
in Harm n.
Evangel.
Mat. 5, 34*

yet I think, it were much better, in Case of Scandal, Ignorance, and the Encouragement of those, who are Enemies to our Religion, to forbear such Swearing by the Creatures, lest it should seem to approach too near to Idolatry, or Atheism: For, I

can see but very little Difference, between him that swears by Sun, Moon and Stars, *Jupiter, Juno, or Mercurius*, and him that swears by *Gabriel, Michael, St. Peter and St. Paul*.

And tho' here the *Romanists* will tell us, that they only swear by these greater and more noble Creatures, as they are Signs of the Excellency, Power, and Presence of God: Yet, they might as well, with the *Egyptians*, swear by Leeks and Onions, or, with *Socrates, Lampon and Sophocles*, swear by Dogs, Geese, and Insects, and all Sorts of Vermine, and Animals; for, in the least, and most despicable of 'em, the Art, Goodness, and Excellency, the Power, Majesty, and Presence of

*Tertull. Apol.
adver. Genta.
cap. 15.
Lactan. lib. 3.
Instit. de fals.
Sap. cap. 20.
Psalm 19. 1.
—104. 24.
—145. 10.*

the

Anselm. in
Matth. 3.

the chief and supreme Architect is seen. Therefore, I must be of the same Opinion still, that it is no Way lawful for us, after the Manner of the Church of Rome, to swear by Saints, Angels, or any of the Creatures; because it is giving that Worship to them which is only due to the Creator: And from hence this Absurdity must likewise follow, That they invoke, and call upon those Creatures, to be Witnesses to the Truth of what they say, or to be Avengers of their Falshood, who can neither see, hear, nor punish them: And this, no doubt, was the Reason, why St. Jeron, in his Comment on our Saviour's Words, [*Swear not at all, neither by the Heavens, nor by the Earth.*] did understand 'em, not to forbid all Swearing, but only Swearing by the Creatures: And in the Council of Carthage, it was decreed, "That a Clergyman swearing by the Creatures, should the first Time be most sharply reprimanded, and after this, persisting in his wicked Course, should be excommunicated." And tho' Thomas Aquinas, and his Commentator, and Follower, Dominicus Soto, do pretend, "That the Bishops in this Council only meant Blasphemy, as the Crime for which Priests were thus to be degraded, and excommunicated:" Yet the Canon itself is so very plain and intelligible, that no impartial and unprejudic'd Person can take

St. Hieron.
in Mat. 5.
Concil. 4. Car-
thag. Can. 61.
Tho. Aqui. 2.
2da. qua 89.
Art. 6.
Dom. Soto.
lib. 8. de Just.
de Jure, Quest.
1. de Juram.
Art. 6.

it

it in any other Sense: And this, probably, has occasion'd the various Glosses, Shifts, Evasions, and little Distinctions, which the Romanists, in this Point, have made Use of.

Q. May I safely desire, or require an Oath of an Heathen, or Infidel, who, I know, will swear by his Idols, or them which are no Gods?

A. If we can be assur'd of the Heathen's Fidelity, or can firmly rely on his Sincerity and Integrity, in those Leagues and Contracts which we enter into with him: I think, it were more advisable, not to oblige him to swear by his Gods; but if he will exact an Oath of us who are Christians and Protestants, and does of himself offer to take an Oath by his Idols, when we perswade him to swear by the true God: I cannot say that this is sinful or unlawful; because I find it practis'd by *Abraham*, in the League with *Abimelech*, and by *Jacob*, in his Contract with *Laban*: And *St. Austin* treating on this Subject, says, "That such an Oath is to be faithfully kept: And he that swears by a false God, if he believe that God to be the true God, may be believ'd on that Oath: And that if the Oath be concerning Things honest, and just, that the Christian who makes the League with the Infidel, does not partake of his Sin; and that he sins less, who swears by Idols, and keeps this

*Gen. 21. 31,
32.
— 31. 50,
51, 52, 53.
St. August.
in Epi. 154.
ad Publicol.*

Grot. lib. 2.
de Juram.
cap. 13.
Sect. 12.

Oath, than he who swears by the true God, and fails in the Performance of what he swore; because he who falsifies his Word, shews greater Contempt and Irreverence, than he, who according to his inward Principle and Conscience, does readily make good his Word.

Aquin. 2d.
2da. Quest.
13. Art. 3.
Dom. Soto.
lib. 8. de Just.
Et Jure, Quest.
2. Artic. 3.

And tho' *Dominicus Soto* does very much condemn *St. Austin* for his Opinion in this Matter, yet we do espouse the said Father, and would have *Thomas Aquinas* to speak the same Language, thinking it more consonant to Reason and Scripture, than what both of them urge in the Defence of the contrary: But this we would have always consider'd, that tho' they who swear by Saints, or Angels, by the Creatures, Idols, and false Gods, are guilty of a very great Sin, and should not therefore do it, yet being done, they are as much oblig'd to fulfil their Promises, as if they swore by the true God: Because, under the Notion of the false, they generally invoke the true; and in Case of Perjury, God takes the Affront as if it was offer'd to himself.

Jer. 5. 7. 9.

Hence therefore it will follow, that the *Romanists* swearing by Saints and Angels, and the *Grand Turk*, by *Mahomet* and the *Alcoran*, are obliged to keep their Faith to each other: And that God will no less punish them for the Breach of their Oaths, than if they swore by the God of Truth and Righteousness; because here, the In-

Dr. Baldwin
lib. 2. cap. 9.
de Cas. Consc.
Cas. 3.

tention,

rention, Truth, and Sincerity of the Swearer is regarded, more than the Form and Manner of it.

Q. In what Sense are the Words of him that swears to be taken?

A. Generally speaking, they are to be taken as all Men understand 'em, in that Tongue, or Language, in which they are spoke: But if the Words should admit of any Ambiguity or Doubt, or should seem to have two different Senses, or Meanings, we are then to distinguish, and say, that in private Oaths, taken by a Person, to give so much Money, for so many Months, to so many Prisoners or Captives, in such a Gaol, or Country; the Words being no Debt, but by Promise, they are to be taken in that Sense that the Swearer meant, whether 28 Days, or a Calendar Month: But when there is a Debt, and an Obligation from thence arising, and that confirm'd by a promissory Oath, then the Words are taken in his Sense to whom the Promiser swears; which will likewise hold, in Oaths tender'd by Kings, Superiours, and Magistrates, to their Subjects, Vassals, and Dependants. And this is the Opinion of that most judicious Prelate, Bishop *Sanderson*, who justly blames the other Casuists, who in this Point are so very silent, general, and unsatisfactory. Indeed, Dr. *Baldwin* says very little of it, and the learned *Grotius* and *Rivet* do but

*Dr. Bald. Caf.
lib. 2. cap. 9.*

Caf. 7.

Vide Grot.

lib. 2. de

Jure Belli &

Pacis, cap. 13.

Art. 5. cap. 16.

Par. 5.

And. Rivet.

in Explic.

De. de Fur-

ram. tit. 6.

Dr. Sand. de

Oblig. Jurat.

Præst. 6.

Señ. 8, 9.

just touch it, by the by, or say so very little, and that so obscure, that it may be as well apply'd to Equivocations, mental Reservations, and mutual Contracts, as this, to which our excellent Casuist has given so full, and clear an Answer.

Q. What Rites and Ceremonies are commonly us'd in Swearing? Or, Is an Oath good, without them? Or, Is it the more solemn, and the more to be regarded for them?

A. As some Rites and Ceremonies are very decent, and commendable in all Parts of Divine Worship: It cannot, certainly, be thought to be unlawful in this, which I have before shewn you, to be so very necessary and expedient. And if the Holy Patriarchs, the Jews, and the Gentiles, the primitive Christians, and the Heathens, had Oaths, so solemnly taken, in great Veneration and Esteem; I cannot see our Crime, who are Protestants, and Members of the purest, and best of Churches, if we have those significant, and decent Ceremonies, of Laying our Hands on the Evangelists, and Kissing of the Book, which we commonly do, when we say, *So help me God, and the Contents of this Book.* I don't know that we understand any more by these Words, but that what I say, is as true as this Gospel; or, may the Author and Contents of it help me to speak Truth, and keep my Oath; which if I do not, may the Threatnings, and Curses therein

therein contain'd light on me: Or, the God whom I have invoc'd to be both a Witness and a Judge, may he confound, and for ever destroy me: Which, I think, is a Ceremony, as expressive, serious, and significant, as any, that the *Lutherans*, or *Calvinists* can have amongst them.

And tho' I can't approve of the *Romanists* Way of Swearing, because of their Superstition and Idolatry; yet I would not be understood to condemn those who swear, by the lifting up of their Right-Hand, (only with, that they would regard the Ceremonies of the Church, as much as they now do this, or did when about their *Solemn League and Covenant*. An Oath, I own, is good without any of these Ceremonies, and will certainly oblige, when God is called as a Witness; yet the more solemn, and serious, the more deliberate, and public it is, the more aggravating and heinous will be the Perjury, if we are guilty of it, not only for the above-mentioned Reasons, but because it openly affronts the Divine Majesty, encourages more Men in this Vice, and gives the greatest Offences to our Brother.

But where indeed Men are conscientious, make a Scruple of Swearing; or will not take an Oath, but in Matters of Weight and great Concern: These Rites no doubt, will be a Help and Furtherance to their Swearing justly, or in Judgment, Justice,

Justice and Truth! And though God the Fountain and Foundation of all Truth, who is Truth itself, and cannot be, cannot be suppos'd to want these Helps, or stand in Need of these Ceremonies; yet we find, that for our Example, or Imitation, he us'd the Lifting up of his Hand. And tho' the Patriarchs had no Precept, or expresse Command for doing of the same; yet in Moses's History we find it recorded, that they did do it: And St. John in his Revelation tells us, of an Angel that did the very same. *The Lord has sworn by his Right-Hand, and by the Arm of his Strength, said the Prophet Isaiah. Therefore, thus saith the Lord God, I have lifted up mine Hand, saith the Prophet Ezekiel. And Moses speaking of God, in the Book of Deuteronomy, For, I lift up my Hand to Heaven and say, I live for ever. This Rite Abraham observed, I lift up mine Hand unto the Lord the most High God, the Possessor of Heaven and Earth. And the Angel, saith St. John in his Revelations, whom I saw stand upon the Sea, and upon the Earth, lifted up his Hand to Heaven, and swore by Him that liveth for ever and ever.*

We read likewise in Scripture, That when Superiours and Parents demanded Oaths of their Servants and Inferiours, or of them who were subject to the Patria Potestas, or the Right of Government in the Patriarchal Line; That they made 'em swear,

swear, by putting of their Hand under their Thigh: As we see in the Case of Abraham, and his Servant Eleazar, and in that of Jacob and Joseph.

Gen. 24. 2.
— 47. 29.
— 50. 5.

The Heathens also had their Way and Method of Swearing, and indeed it may be feared, that a great many of them regarded their Oaths, more than some who are Christians do: For, if we look on their Rites and Ceremonies, and consider, how serious and devout they are, when engag'd in Swearing, and how slightly and wantonly we set about the same, we must needs condemn our Inadvertency and Error, and in some Measure, approve of their Rites, tho' we cannot of their Sacrifices, Superstition and Worship. It was their Custom when they swore, to take a Boar, and clapping a Knife to his Throat, call upon the Heaven, the Earth, and the Sun, and all the revengeful Furies, and then destroying the Creature, and throwing it into the Sea, tender the Oath to the Swearer. Some of them swore, laying their Hands on the Altar; others taking a Lamb in their Left-Hand, and a Flint in the Right, calling the Gods and Men to witness the Truth of what they said; and wishing (if they willingly deceived them) that Jupiter might so punish, and strike them, as they did that Lamb. And of the Romans we read, That after touching of the Altar, the Fire, and the Entrails of

Virg. Æn. 12.

Hom. Iliad.
lib. 15.

Liv. lib. 7.
Decad. 1.

Tull. lib. 7.
Ep. Fam. 13.

Valer. Max.
lib. 3. cap. 9.

the Beast to be sacrific'd, they took a Stone into their Hand, and throwing it away with great Force, us'd thus to swear, "May
Aul. Gel. 1. "Jove, in like Manner, fling, or cast me
Noët. Art. 21. "out of my House, or dispossess me of all
lib. 4. cap. ult. "my Goods, as I do throw away this
 "Stone, if wittingly, or willingly, I break
 "my Faith, and deceive my Neighbour."

All which shew us, in what Veneration and Esteem the very Heathens and Pagans had their Leagues, Confederacies and Contracts, when seal'd and confirm'd with an Oath: Nay, Tully in his Offices tells us,
Tull. Cic. lib. 3. de Offic. tit. de Fortitud. *Nullum enim vinculum ad astringendam fidem, prejurando Majores arctius esse voluerunt.*

Id indicant leges, in duodecim tabulis, indicant sacra, indicant fœdera, quibus etiam cum hoste devincitur fides, &c. There is no Bond that our Forefathers knew to be firmer, or more binding than an Oath, or that could more strictly oblige them to the Observance of their Contracts and Promises. This the Law of the Twelve Tables does declare, this Things Sacred do publish, and the very Faith, that's to be kept with an Enemy, does put beyond Dispute, &c. And indeed, he who violated his Oath among them was accounted an execrable, and most accursed Thing, and his Sin the most heinous and aggravating; and that which, of all others, was most severely punish'd by their Gods. And this being their Notion of Perjury, and Breach of Faith,

Faith, much more should it be our Belief, *Herod. lib. 6.*
That God will not hold him guiltless, or let
him go unpunished, who takes the Name of
the Lord his God in vain. But of this more
 fully, before I finish the Precept.

Q. Are all Persons to take an Oath? Or,
are none exempted, or excluded from it?

A. Yes, several are excluded from ta-
king an Oath: Such as Children, who are
not come to Years of Discretion, or have
not the full or perfect Use of their Reason:
As these are not allow'd to make a Will
or Testament, much less should they be
suffer'd to enter into such a Solemn En-
gagement as this, who understand not the
Nature, nor the Punishment due to the
Breach or Violation of it. Some, I know,
are of Opinion, that a Son in the Father's
Family, a little after his Infancy, may be
allow'd to swear in Things or Matters per-
taining to his Father: But since very few
before twelve or fourteen Years of Age
do arrive to that Maturity of Judgment,
as to distinguish between a lawful and un-
lawful Oath: I should think it much bet-
ter not to allow of their Evidence, or not
to admit them to swear in their Father's,
or other Men's Affairs, 'till they are full
sixteen, which is the Custom of our Na-
tion; and in my Opinion, much better
than that of the Civil Law, which allows
it much sooner: As Oaths given before
this Period I take to be unlawful (except

Dr. Baldwin,
lib. 2. cap. 9.
de Cas. Consc.
Cas. 5.

D. Sanderfon.
de Juramentis
oblig. Praelect.
4. Sect. 2, 3, 4.

it

Præf. Hug. Grot. de Jure Belli & Pacis, lib. 2. cap. 5. Sect. 6, 7. it be in the Case, *Ubi malitia supplet ætatem*, or, where Boys are very ripe and forward in knowing both Good and Evil :)

So I likewise believe that they are not binding on the Conscience : And the same may be said of Fools and Ideots, who being incapable of all Sense and Understand-

Mynsing. lib. 2. Just. tit. 12. ing, or to make a Will, or manage any Affair, cannot be suppos'd to be under the Obligation of an Oath : Or that, If they have sworn, and not performed, that they are guilty of Perjury ; having no Thought, Apprehension, Deliberation, or Will, which must concur to make what they do, or leave undone, sinful ; God expecting no more of 'em, than what he has been pleas'd to give them. And tho' all Sin proceed from the Want of Original Righteousness, or the first Guilt of Adam, in which we are Partakers ; yet the Sins of Fools and Ideots not being wilful, tenacious, or obstinate, but the Product of invincible Ignorance, or natural Incapacity, we cannot think, that our most merciful, clement, and indulgent God, whose Mercies are over all his Works, will impute these Sins to any of them ; being, as the

Wesemb. in Dig. lib. 28. tit. 1. de Testam.

1 Cor. 8. 12. Apostle says, *most willing to accept of us, according to what we have, and not according to what we have not ?*

Wesemb. Dig. lib. 48. tit. 8. Sect. 24, 25. As for those who are in Drink, or the Excess of Passion, tho' they differ very little in this Juncture from Children, Fools and

and

and Madmen, as to their Sense, Reason and Discretion, and so are to be pitied, and forgiven by Men; yet whether this be not an Aggravation of the Sin of Swearing, is the Question: but what God will, or will not do with them, must depend upon his Grace and Mercy, their humble Submission to, and their most sincere Humiliation before him: yet this we may humbly presume to say, that this Extravagancy being a short Fit of Madness, which in their right Wits they would not probably have been guilty of: For that Reason God may be pleas'd mercifully to pardon and overlook these Infirmities, if other heinous Circumstances do not concur to prevent or hinder the same. But, as these Persons should not be allow'd to swear; yet if they do in Things unlawful, sinful, and very much to their Prejudice and Disadvantage, they should be most heartily sorrowful and penitent, there being no farther Obligation, as to the Oath, upon them, because destitute of Sense and Understanding at this Time as much as a Child, or meer Natural is. And the same is to be said of those who are furious and mad, that they are not to be admitted to take an Oath, or if they do, that they are no Ways oblig'd to keep it, their Intellectuals, at that Time, being utterly lost or eclips'd: But if their Swearing should happen to be when they have their lucid Intervals, or when their Frenzy

and

*Mynsing. in
Just. lib. 2.
tit. 12. lib. 3.
tit. 20.*

and Fury is quite over, and they capable of judging, deliberating, and determining, then the Oath is good, and infers an Obligation of Performance.

Q. *What is your Opinion of those who are deaf and dumb, can they properly be said to swear? Or, is there any Possibility of obliging them by such a sacred and solemn Tie?*

Grot. de Jure
Belli & Pacis,
lib. 2. cap. 4.
Sect. 3.

Concil. Carth.
4. Can. 78.

A. I own, that they who are deaf and dumb cannot by Words, which are the chief, primary, and most expressive Indications of what we think and conceive; yet this notwithstanding, there are other Signs declarative of our Conceptions and Will; as, Bowing, Beckoning, Giving of the Hands, and Lifting up of the Eyes: As there are several of these Motions and Gestures, which are agreed on by all, to signify our Intentions, and Design, I can see no Reason why these should not oblige, as well as Words, they equally declaring the Design and Intent of the Swearer: And if, as most Divines agree, The Holy Eucharist is to be given to him that is deaf and dumb; and that by Images, Sculptures, Representations and Signs, may be made capable of understanding the Passion, Crucifixion, and Death of our Saviour; the Design of his Birth and Incarnation, and the great End of his Suffering, Resurrection, and Ascension: If to these dumb Persons, I say, our Holy Jesus is made intelligible, as to his human and divine Nature,

ture,

ture, and our Redemption, and his Intercession with the Father, and to such this Holy Sacrament is given: There can, sure, be no Absurdity in tendering or giving such Persons an Oath. And as it is lawful to take an Oath of them, so are they in Conscience bound to make good what they thus by Signs and Indications swear. That perjur'd Persons, and those subject to another's Authority are excluded from Swearing is likewise beyond Exception: Having spoken of these more fully, in the former Answers, I shall not now insist upon them; nor need I tell you, how far an Oath obliges you, if a Member of any Body Politick, Society, City, or Corporation, to keep their Laws and Statutes; that being almost known to all: That they are to keep those strictly, which are fundamental, and concern the Public good Order, and Honour of the whole Community, the omitting of little By-Laws (which were not at first intended should oblige the Conscience) making us no Ways guilty of the Breach of our Oath; provided no Scandal or Contempt do accompany our Omission.

Damasceen.
lib. 4. Orth.
Fid. cap. 17.

Bellesmian.
lib. 7. de Rom.
Fid. cap. 17.
lib. 3. de La.
SA Hieron.
in Ep. ad Gal.
cap. 2.
lib. 2. de La.
in cap. 2. de
lib. 2. de La.

Q. There is one Doubt more I have about Swearing, and it is this; Whether Princes, Prelates, or Potentates, can solve or loose me from my Oath, or any Way dispence with it. Since the Roman Catholicks maintain, That the Pope being Universal Bishop has by

a delegated Commission, Authority given him to pardon all Crimes, and to release me from my Oath?

Bellarmin.
lib. 5. de Rom.
Pont. cap. 7.
lib. 3. de La-
ic. cap. 17.
Corr. & Lap.
in cap. 2d.
2 Ep. ad Thess.
Vide Zanch.
in cap. 2. Ep.
2. in Thess.

A. 'Tis true, that the Pope, and Bishops of the Romish Church usurp such a Power, and pretend to absolve Subjects from their Oaths of Allegiance, and all other Persons from their Oaths and Obligations. But an Oath being a sacred Tie, and the Obligation natural and divine, in Respect of God, and the Person sworn to, who immediately, and in the Instant of Swearing (in a promissory Oath) acquires a Right: Neither Pope, nor Prelate, State or Potentate, nor no Person Civil or Ecclesiastical can cancel, or take away the Obligation of an Oath: There is no Doubt but that a King, Prince, or State, who have the Legislative Power, can in Civil Matters, or in those that concern common or Municipal Laws, dispense with, or repeal their own Laws: But as to those which are Divine or Natural, there is none but the Supreme Lawgiver, that is the Omnipotent and Allwise God, that can dispence with them: For, from a natural Law who can relax us, but he who is the God of Nature, and sole Proprietor of our Soul and Body, our Consciences, and our Lives, and of every Thing else that we possess and enjoy: Therefore Abraham having God's Commission, might (if no Prohibition of the Fact had followed) have kill'd

his

his Son *Isaac*, without being guilty of Murder; nor had God (who has a Right to all we have) if he had thought fit, been in the least guilty of Cruelty or Injustice, had he commanded his Life to be taken away: And hence was the killing of *Zimri* and *Cosbi* lawful, and the *Israelites* taking away of the *Egyptians* Jews justifiable, because in these there was a Commission or Divine Inspiration from the Author and sole Donor of all. Now, if the Pope, or any of his Bishops, or any other Power, or Potentate, can shew the like Authority or Commission, we shall yield this Point: But since this is impossible, and contrary to Scripture, or not to be expected in the Course of human Affairs: We must look upon these Doctrines and Positions of the Church of *Rome* not only to be false and erroneous, but very destructive to the Peace and Quiet, Trade, Commerce, and Settlement of all human Societies. But which is beyond all, it is encroaching on the great and sole Prerogative of the Almighty, encouraging all Manner of Sin and Wickedness, and banishing pure and true Religion out of the World: From whence nothing can follow but Injustice, Rapine and Violence, and making of our Cities and Villages but so many *Acedannas* and Fields of Blood.

But to shew the Absurdity and Grossness of this Errour, which is so fatal and per-

Numbers 25.

12, 13, 14.

Exod. 3. 22.

— 11. 2.

— 12. 35.

pernicious to Mankind: I shall consider our Oaths to be either unjust and illegal, contrary to the Laws of God and Man, regarding neither Piety, Justice, nor Charity; or to be just, honest and laudable, invoking God as a Witness, and respecting the Justice, Innocence, Right, and Advantage of our Neighbour. If the first be granted, That our Oath is unjust, unlawful, &c. it ceases of itself to bind; no Oath obliging us to Things unlawful or impossible; which shews the Uselessness, Vanity and Folly of a Dispensation: If the latter, then the Dispensation takes away a Man's Right and Property (which is immediately acquir'd after Swearing) and this being Theft, Robbery, and Rapine, besides the Affront and Indignity that is put upon God: I leave any Man of Candor and Ingenuity to judge how great the Sin and Falseness is, to pretend to dispence with the Violation of the Natural and Moral Law.

Q. I am fully satisfied with your Arguments on this Head; and likewise perswaded, That neither the Pope, nor any of the Hierarchy of the Church of Rome; no, nor any Superiour, nor Magistrate whatever, have any Power to dispence with my Oath? But what do you say to Commutations, the Superiours making an Oath void, because wanting his Consent, the Matter of the Oath ceasing

Dig. lib. 50.
tit. 17. l. 185.
de Div. Reg.
Juris.
Vice Myntin.
in Just. lib. 3.
cap. 20.

*loosing to be what it was, and the Parties
Relaxation to whom I gave my Oath.*

A. Tho' I spake to most of these Particulars, in some of the precedent Answers; yet I shall make them a little plainer to you in this: As Commutations, or changing of some Things, that I have promised, into those which are better, and of a greater Value, are a Species of the Dispensation, which is the *Genus*, or the Supreme Kind, which we have before shewn to be unlawful; this Commutation being a Part, or a lesser Degree of the same Wickedness must partake of the Nature of the whole, and so by Consequence be a Sin as well as the other: (the Case may be different in Vows, because God is only concern'd) but in Rights, where my Neighbour or a third Party is concern'd, without their Consent there can be no Commutation by Pope, Prelate, Potentate, or any other Power: As to that of Superiours making a Vow or Oath void, that is made contrary to our former Obligation to him; you have it clear from that Passage in *Numbers 30*, which I have already explained: And as to the Change of the Matter, and Substance of Things; or they not continuing in the same State that they were in when we took the Oath, I have likewise dispatch'd in the foregoing Answers; I shall therefore speak a little to the last, Whether we can be relax'd or releas'd from

our Oaths: And of this there can be no Doubt; for if the Party that we have sworn to, or any third Person, to whose Benefit and Advantage we have sworn, do forgive the Debt, or the Substance or Subject of our Promise, there, for certain, the Obligation is void, and can have no more Power of binding us, than if it was cancell'd, or never made; for, if our Creditor, to whom, or for whose Use we swear, do give, or forgive us the Debt: It is the same in Effect, and indeed to all Intents and Purposes, as if we had paid him, and fulfilled the Promise; or if he returns and bestows the same immediately after we have paid it: This differs nothing, as far as I can see, from desiring us to possess, and enjoy as our own, what we were to have paid him: So that either Way the Promise is fulfilled, and the Swearer releas'd, there being no Breach or Violation of our Oath; nor is God injur'd, or offended in this Affair: For though we call him to witness the Truth of our Intention and designed Performance; yet there is no Fraud, nor Injustice, nor taking of God's Name in vain: Because, if there had been no Favour or Relaxation granted us, we must, and should have fully resolved to have made good our Promise: And since here the Will is taken for the Deed, or as such accepted, and own'd for a full and due Performance, there is no Offence gi-

ven, nor any Wrong or Injury done to God or Man.

Q. I can think of no other Scruple, that either my self, or any Body else can have about Swearing: But since Vowing seems to me to have some Relation to Swearing, I would willingly be informed of some Things that are told me of Vow, and know of you, Whether they be lawful, or nor, or whether required of us in this Third Commandment: And if they are, pray will you give me some Description of them, and let me understand when, and how far they oblige us Christians under the Gospel?

A. A Vow is a religious Promise, voluntarily and deliberately made to God, whereby we oblige ourselves to do something that will be pleasing and acceptable to him. The same Description I find the Romanists give of it; and that they all agree with us in the same, though not in the Manner and Matter of the Vow: For we are for Vows as well as they, but yet cannot approve of their Solemn Vows, when entering into Orders, or a Monastical Life: Nor can we consent to that of Poverty, Celibacy, and their Regular Obedience (as they call it) to Prelates, Abbots, and others: Nor can we acquiesce in their Opinion, of the Matter of a Vow, which they solely make Things not commanded, by which (say they) they merit, and supererogate, and arrive at a State of Perfection.

Pet. Martyr.
Lect. Com. Chas.
3. Loc. 6. de
Vot.
Zanch. de 3.
Prec. Quest. 6.
7. de Vot.
And. Rivet.
Præcept. 3.
de Vot.
Baldwin de
Cas. Consc.
lib. 2. cap. 8.
circa Vot.
Dan. Tilen.
in 3. Præcept.
Decal.
Lomb. lib. 4.
Distinct. 38.
Tho. Aquin.
2. 2. de Quest.
88. Art. 1, 2, 3.
Dom. Soto
lib. 7. Quest.
1. Art. 1, 2,
3. Et.

2 Cor. 3. 5. fection. This we all deny, *Knowing our own*
 Luke 17. 10. *Infirmity and Weakness, that of ourselves we*
can do nothing aright. And that when we
have done all we can do, that we are, but
unprofitable Servants.

Therefore, that I may explain this the better, and shew you the Nature, Quality, Division, and Obligation of a Vow: I shall here set down what some of the *Romish* Casuists say concerning it. And since my Answers to the Questions about Oaths will resolve most of the Doubts started about Vows, I shall be the more brief in my Answer to these.

Lomb. Aqu.
 Soto, *ut supra*.

Lombard tells us, " That a Vow is a Testimony of a voluntary Promise made to God alone; and which more properly refers to those Things which belong to him." (By which he no doubt understood Vows made to Saints or Angels.) *Aquinas* calls it likewise a Promise made to God; but then he will have it of Things which we shall by and by prove to be contrary to the written Word of God. And of the same Opinion

Mald. in Ev.
 sec. Matt. 19.
 20, 21.

Luc. 1. 34.
 — 1. 10.

Corn. a Lap.
 in 1 Cor. 7.

1 Tim. 5.

are *Soto*, *Maldonate*, *Cornelius a Lapide*, and others of the Church of *Rome*, in their Doctrine of Vows. They'll tell you, that a Man or Woman may vow Continency and Chastity of Life in an unmarry'd State, though the Scripture expressly contradicts it, and calls it, *the Doctrine of Devils*, and *St. Paul* reasoning the Case with the *Corinthians*,

inthians, assures them, that in Marrying they did not sin, but prevent it: And that therefore it was much better to marry than to burn; and for every one to have his own Wife, that they might not be tempted to any Act of Pollution or Uncleanneſs. And hence Marriage is called honourable among all, the Bed being undefiled. And this Opinion of theirs appears very plainly in other Reſpects to be moſt unlawful and unreaſonable: For all Men have not the Gift of Continency, and as it is the Gift of God, and given but to a few, we cannot expect, that by our Faſting and Prayer, as the *Romaniſts* urge, it can, like other Gifts be obtain'd: Therefore, though God be pleas'd to grant us Faith, Charity and Repentance, and many other Graces that are neceſſary to our Salvation, when we heartily and ſincerely pray for them: Yet there are ſome Virtues and Graces which are not ſo needful for this End, which he may, and will deny us, and without which we may be ſaved, and happy in another World: And though I am not againſt Celibacy and Virginity, or living a ſingle Life, when God is pleas'd to give Men or Women theſe ſingular Bleſſings: Becauſe by them they may be the better enabled to bear Perſecutions, to attend their Devotions and religious Worſhip: Though Celibacy, I ſay, may prevent thoſe Caſes and Moleſtations which are incident to a Conjugal State,

*Chenap. in
Contil. Iſid.
de Celib. &
Virg. & Celib.
Sacerdot.
1 Tim. 4. 1,
2, 3.
1 Cor. 7. 2,
9, 38.
Heb. 13. 4.
Mat. 19. 11,
12.*

and with more Freedom and Ease permit
 — 2, 21, 22, unmarried Persons to serve God, and ad-
 23, 24, 25. vance their spiritual Interest, the Apostle
 Matt. 19. 4. telling us, *That the unmarried Woman careth for the Things of the Lord, that she may be holy both in Body and Spirit.* Yet notwithstanding we are to consider, that Marriage in several Respects is preferable to a single Life; for being instituted in the Estate of Innocence, ordained by God for the Procreation of Children, that thereafter might prove a Seed or Generation that should serve him, and promote Piety and true Religion: As this prevents Incontinency, Idleness, Intemperance, Infrugality, Lewdness, and a great deal of Vice, is the Seminary and Propagation of all Virtue and religious Exercises, increases the Number of true Believers, and enlarges the Kingdom of Heaven: It is in these Respects to be regarded, beyond Celibacy and a single Life. And since Scripture no where excludes any Person of whatever Profession or Family from it; it is unjustifiable in the Church of Rome, to impose the Vow of Continency (which is no Man's Power, without it be given him of God) on their Priests, Monks, and Priars, or any of their Dignify'd or Inferiour Clergy: For if St. Paul to Timothy allows a Bishop and a Deacon (under which all Orders of the Church were then comprehended) to marry, and to be the Husband

Aquin. 2. 2d. in

Quest. 186.

Art. 1, 2, 3, 4.

Bel. lib. de

Mon. 2. cap.

22, 23, 25, 30.

Ec.

1 Tim. 3. 2,

11.

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band of one Wife It evidently appears, that the *Romanists* prefer their own Doctrines, Traditions, and other human Inventions to the Authority of Scripture, and the plain Precepts of the Gospel.

And as to their Vows of Poverty, and a Monastical Life, if they did not commonly break them, and live in Luxury, Affluence and great Abundance, and too often gratify and indulge themselves in all Manner of Things, as many ocular Witnessesses have often undertaken to prove: Yet this Vow, were it true, and no hypocritical Pretence to Mortification and Self-Denial, is as culpable, and disagreeable to Scripture as the former: For, Poverty is reckoned *one of the Curses of the Law*, and *Agar* in his Prayer earnestly begs of God, *That he would neither give him Poverty, nor Riches: not Poverty, lest he should be poor, and steal.* And the Apostle *St. Paul* exhorts Men to labour, *that they may not want, but eat their own Bread, because he that will not labour should not eat; nay, and giving all we have to the Poor.* This retiring into Cloysters is against our Baptismal Vow, which obliges us to observe the Moral Law, and those Duties of the second Table, as well as the first. Now, if we are by these commanded to love and assist our Neighbours, to relieve and succour our Parents and Relations, and to do friendly Offices and Acts of Kindness to

Calvin. lib. 4.
Instit. cap. 13.
Chemn. Ex.
Concil. Trid.
de Celib.
Levit. 26.
Deut. 15. 4.
— 28. 22.
Prov. 28. 7.
2 Cor. 8. 10.
Ephes. 4. 28.
2 Thess. 3. 8.
12.
Phil. 3. 12.

many who may want, and stand in Need thereof: We must, by bestowing of all we have to Fraternities and superstitious Uses, and confining of ourselves to Monasteries and Nunneries (which exclude Men from natural and moral Duties to Parents, Kindred, and Neighbours) sin against the Rules of Charity and Justice, and act contrary to those Ends for which we were born, and sent into the World: For, tho' their chief and main End was to glorify God, and to advance Piety and true Religion: Yet, since this cannot be done without Charity and Mercy, *the whole Law being fulfilled in this, to love our Neighbours as ourselves*; it is as necessarily required of us, that we should keep the second as the first Table of the Law: *For, he that loves not his Brother (St. John tells us) whom he hath seen, cannot love God whom he never saw.* Therefore, since this Vow renders all incapable who take it, of observing those Commands which respect their Neighbours and Fellow Chiristians; nay, which regard God and Man, it cannot be safe, or lawful, to enter into it.

Mat. 22. 39.
Galat. 5. 14.

† John 4. 20,
21.

And as all of us should have particular Vocations for the Good of ourselves and the Republic, or those Communities and Societies wherein, and amongst whom we live. I say, that as all of us should have not only a general, but a special Calling either in Church or State, whereby we may

may be useful Members of the same : So to cut ourselves off from being any Way beneficial to the State Ecclesiastic, or Body Politic, is acting against our Duty, and crossing the very End of our Creation : Therefore, we should, as the Apostle St. Paul exhorts us, *Work with Quietness, and eat our own Bread, or labour, working with our own Hands the Thing that is good, that we may have to give and distribute to him that is in Need.* ^{2 Thess. 3. 10, 12.} ^{Ephes. 4. 28.}

But though this Vow, as the Romanists make it, be no Way useful, or lawful ; yet I can't here say, that it is unlawful, when thereunto specially called, to abandon our Houses and Lands, or forsake all our Goods and earthly Substance ; because the Holy Apostles, who ought, and must be Patterns for our Imitation, had done the same : Or, that in the Time of Perils and Persecution, it is unlawful for us to withdraw ourselves, or retire into Caves and Desarts, or unto solitary and uninhabited Places, it being our Blessed Master's and his Followers Practice ; and we being persecuted in one Place, being desired to fly to another : Yet from hence it will not follow, that we are to run into Cells and Cloysters, into Dens, and hollow Caverns under Ground ; and by going, as it were, out of the World, deprive ourselves of all useful Conversation and Society, when there is not the least Danger, nor any fiery Tryal approach.

approaching : This is banishing our selves from God's Favour, renouncing of his Aid and Protection, and exposing of our Persons to infinite Evils and Temptations, And since God is every where present, and that he may be worshipped, as well in the City as in the Desert, or as safely in our Churches and Families, as in Cloysters and Monasteries; nay, and I think, a great deal better, and with more true Zeal and Devotion : It were, therefore, more adviseable and safe, or less dangerous and sinful, to omit this Vowing of Poverty and a Monastical Life, than doing it after that unwarrantable and superstitious Way, which the *Romanists* generally practise, and pursue.

And the same may be said of their Regular Obedience to Bishops, Abbats, Priors, and others, in Relation to their Fastings, Pilgrimages, Peregrinations, and all such other Exercises of their own Invention : As these are bare Traditions, in Opposition to the Doctrine of the Gospel; and that they abridge *our Christian Liberty*, wherein *our Blessed Saviour* has made us free, and desires us to stand fast. We are to reject these as Novelties and Fashions, *Gal. 5. 1.* *Epist. Jude 3.* and strenuously contend for that Doctrine that was once delivered to the Saints. If we regard our Baptismal and Eucharistical Vows, and resolve to stand by them, and constantly practise what there we have promised,

mised, we shall need the less to enter into any other voluntary Vows; not that I think them unnecessary, or unlawful, but, on the contrary, very useful and beneficial to us; so that the Matter be weighty, they be deliberately undertaken, and the End good and honest for which we make them.

Q. But there are some very honest and good Men, who think Voluntary Vows not only unnecessary and superfluous, but likewise dangerous, and offensive to ourselves and others: And there seems to be something of Reason and Scripture of their Side. First, say they, That which is offered to God, should be free and voluntary, because he loves a cheerful Giver, and delights in a Freewill-Offering: But to Vow, and be obliged to keep what we have thus promised, or vowed to perform, imposes a Necessity upon us, or forces us, as it were, to fast, pray, or give Alms, or to do that Thing which we have vowed. And what is thus grudgingly, unwillingly, or of Necessity, cannot be pleasing to God. 2 Cor. 9. 7.

A. But this is soon answered, if we consider, that there are several Things that are necessarily done, and yet are done freely and cheerfully: For Angels praise and laud their Maker, Men worship and adore their God, because they are commanded, and it is a Debt that is due. But this Necessity of Obedience infers no Force
or

or Coaction, because it is their Will and Inclination to do it : So that there is a great deal of Difference between a Necessity that proceeds from Obedience, or a Debt which we have made by our own voluntary Promise ; and that which we are forced and compell'd to make. And so it is in a Vow ; it is our own Motion, voluntary Inclination, and Engagement, and as by these we have freely made it a Debt, so as freely and willingly we pay and perform the same ; Hence St. Paul tells us, *That where such spiritual Goodness is, there is true Liberty*, but where this is wanting, there is Necessity or Coaction, which is giving grudgingly, and by Force, which cannot be pleasing to God, who only loves the cheerful Giver.

2 Cor. 3. 17.

Q. Again, they tell us, that antecedent to all other Vows, we have obliged ourselves in Baptism to renounce the Devil and all his Works, to keep God's holy Will and Commandments, to believe in God, and to serve him ; nay, to love him with all our Souls, Hearts and Minds, and do whatever else we are able, and can do. And since this Sacrament and the Holy Eucharist oblige us to do all that possibly can be done for our Furtherance, and Growth in Grace : What Necessity is there then (say they) for any other Obligation or Vow?

A. But this Objection will quickly vanish, if we will consider, that the Design

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of these new and voluntary Vows that we enter into is to animate and excite us to our Duty, and make us the more earnest and ready to perform our other Vows and Obligations : For, as we are naturally apt and too inclinable to forget, and overlook our Duty, or very remiss and negligent, too cold and indifferent in performing what we know, and own to be our Duty : So these new Vows will be a Spur, and ready Means to push and help us forward in observing of our Baptismal Vows ; they may likewise encrease our Faith, give a Testimony of it to others, and shew the Excellency and Majesty of God : *Jacob* no doubt knew it to be his Duty, *to worship God, and to take the Lord for his God*, being thereto obliged by the first Command : *Gen. 28. 21.*
 Yet this notwithstanding, *He made a Vow to do the same, to build him a House, and give him, or to his Use, the Tithe of all that he had* ; which was the natural Result and Consequence of religious Worship.

Q. They farther say, that there is a great deal of Danger in making a Vow, because it may be a Snare to a Man, and often involve him in the Commission of Sins ; for, if he do not perform what he vows, it will be a Trouble to his Conscience, perplex his Thoughts, and be a perpetual Uneasiness to him ; so it must be better (say they) not to vow, than to be thus in Danger of ensnaring their Consciences ? *1 Cor. 7. 35, 36.*

A. But

A. But whoever distinguishes between the Nature of Things, as in themselves, and those Things which happen by our Fault and Neglect, will easily see the Fallacy of this Argument: For though Eating and Drinking be good and wholesome of itself, yet if we do it, either immoderately, or out of due Season, it may do us Harm, and it is our own Fault; but therefore we are not to abstain altogether from these Creatures, since it is not their essential Quality and Nature to do so, but our Crime alone, who use them to Excess and Riot: And just so it is in Vowing; we may lawfully undertake a Vow, of Praying, Fasting, or relieving so many poor Families, which without Doubt is lawful and commendable: But if I do not keep these Vows, I am to blame for the Breach of them: Or, if I make a rash Vow that is unlawful, or impossible, or any Way vicious, or dishonest, I am culpable for not deliberating, and rightly weighing Things before I vow'd. But a Vow, for all this, is good in its own Nature; and may be lawfully used, and kept, provided it have those Qualifications which are required in it: Therefore, I say, that Vows have not naturally in them that which is dangerous, because they oblige us to nothing but to what before we were bound; and what God may justly expect from us: So that a fresh or new Vow is but a repeating of the

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the old, and the Means of making us more fit and ready in the Performance of the same : And if Things should prove difficult, it is but making Vows conditionally ; If God pleases, or will give me Strength and Assistance : And it should be but for some Time, and not during Life. But I think in Things doubtful, intricate, difficult, or hazardous, the best Way is to suspend our Thoughts for some Time, or secretly resolve within ourselves without any Promise or Vow : we being but too often tempted, and not seldom prevailed upon to break when we make them.

Q. There is one Thing more that they object against Vows, and it is this : That there is no express Command for them in the New Testament ; and that they do not find there, that it is pleasing or acceptable to God, or in the least profitable to ourselves ?

A. Indeed, in the Old Testament there were positive Commands for Vowing, and several Examples there we meet with of Vows performed to the Lord ; nay, they were a Part of the Jewish Worship and Ceremonial Law : And by them Houses and Lands were dedicated, and offered up for the Service and Use of the Temple ; Besides, these Vows were necessary for their several Sacrifices and Oblations which God did require of them ; yet this notwithstanding, they may be used very lawfully under the Gospel ; since there they are not
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Lev. 7. 16.

cap. 22. 18, 21.

cap. 23. 28.

cap. 27. 2, 14.

15, 16, 17, 18,

&c.

Isaiah 19. 21.

Jonah 1. 16.

Nahum 1. 15.

forbidden or spoke against; and though they be not expressly commanded, yet they are left free, and at our Choice; and every Man at his Discretion, or according to his Ability and Inclinations, may use them as he sees fit: And though we do not own them properly to be the Worship of God, yet we take them to be great Aids and Supports to our Devotion, to be useful in exciting us to good Works, and in reclaiming us from Sin, and all our vicious Courses: Besides, as they are instrumental in increasing our Faith, and other spiritual Graces, or confirming us in all our good Purposes and Resolutions: They cannot be thought unlawful, unnecessary, or superfluous; and if they had been such, we cannot suppose, that St. Paul would have made any; or, that that Vow of *Ananias* and *Sapphira* had escap'd uncensured, under the Gospel: For, tho' there we meet with a severe Reprehension, and thereafter the Punishment of Death inflicted on them; yet it is not for their Vow, but for the Breach of it, and lying to the Holy Ghost. Therefore, I say, tho' Ceremonial Vows, or vowing to sacrifice our Goods, or giving our Substance for the Use of the Temple, are not now required, or do not necessarily oblige us: Yet, besides our Baptismal Vows, to which all without Exception, are oblig'd, we may make such Vows, as may engage us in abstaining from such

Acts 18. 18.
cap. 21. 23.

Gal. 5. 1, 2, 3,
4, 5.

such and such Meats, or such and such Li-
quors for so many Days and Weeks, or
such a definite Space of Time: And so we
may oblige our selves to relieve so many
Poor, redeem such a Number of Captives,
appropriate so many Hours for Reading,
Meditation, and Devotion, and a great
many such Things may be vow'd without
any Sin or Offence, so we do not glory in
them, take them to be meritorious, a Part
of Divine Worship, or that they necessarily
oblige our Consciences. This the Apostle
rejects, looking upon them to be bodily Ex-
ercises, which cannot come in Competition
with Godliness, or Divine Worship.

1 Tim. 4. 8.

Q. Before you go farther, I would pray
you to let me know, how many Sorts of Vows
there are? Or, as you promised, be pleased
to instruct me in the Nature and Qualifica-
tions of a Vow, that I may know when I
vow rightly, or, whether I be capable of Vow-
ing?

A. Divines and Casuists distinguish them
into Absolute and Conditional, Temporal
and Perpetual, Penal, and Not Penal; or
into Solemn, and Simple, Implicit, and Ex-
plicit, which is the common Division given
by the Church of Rome, and appropriated
to their Orders, Poverty, Monastical Life,
Celibacy, Pilgrimage, and Things not
commanded, but advised, or left arbitrary
to them, as they are pleased to term 'em:
But passing by these, as of no Use to us,

*Dori. Soto
de Just. &
Jure, lib. 7.
Quest. 2.
Art. 5.
Herman. Bu-
sen, in Med.
Theol. lib. 3.
Traict. 2. cap.
3. de Vot.
Dub. 1. 4.*

We shall divide Vows into those that are General and Special: The General Vow we call that which all Christians or true Believers are bound to take; and that is the Baptismal Vow, whereby we promise, and engage ourselves, to renounce the Devil and all his Works, the Poms and Vanities of this wicked World, with the sinful and deceitful Lusts of the Flesh. To believe, and retain the Articles of the Christian Faith, and to observe all the Precepts and Commandments of God, as this, all who are initiated into this Holy Sacrament, promise, by their Sureties, or Godfathers and Godmothers, to perform: So, when they are of Age, or come to the Years of Discretion, they personally take it, by the Confirmation of the Bishop, and again repeat it, by receiving of the Holy Eucharist: And these be the two Solemn and General Vows, which are now in Use, under the Gospel, and are in Place of those two which were under the Law, to wit, Circumcision, and the Paschal Lamb, or Passover.

The Special, or Particular Vow is that which any private Person, upon some special Occasion, for Blessings already receiv'd, or pray'd to be granted, may take, and thereby oblige himself to fast, pray, or give Alms, or enter into Acts of Penance and Mortification, or do any bodily Exercise, which is not forbidden by the Law of God,

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or the Precepts of the Gospel: And of this Nature is our Abstinence from such and such Meats and Drinks: Or the Rechabites refraining from Wine, and planting of Vineyards and Orchards; which though not commanded, nor any Divine Precept for it, but only that of Jonadab their Father, yet is highly commended, and rewarded by God. For Jonadab the Son of Rechab shall not want a Man to stand before me for ever. Jer. 35. 5, 6, 19.

And this partly shews us the Nature of a Vow, that it is a Sacred or Religious Promise made to God alone, whereby in Prayer and Conversation with him, we voluntarily, and after maturely deliberating, engage our selves to do something that may be pleasing, or acceptable to him; not that a Vow is any Way meritorious, or deserving of God's Favour, but that he is pleased to annex the same to our Devotions, or make his Benefits the Reward of our Virtues, or his Promise become a Debt unto us. And hence no doubt it was, that the Holy Patriarchs, and the Royal Psalmist, made frequently their Vows to God. As this Vow then is a Promise made to God, it is different from those that are made to Men, and as it is a transacting with him, as with a Party, it is not the same with an Oath, which is a calling of God to be a Witness of what we say, and it being voluntary, and with Deliberation

it shews us, that we are not to vow rashly, furiously, or passionately, nor make Trifles, and Things of no Value, the Subject, or Matter of our Vows. And this necessarily leads me to shew you the Qualifications of a Vow.

Isidor. in Synon. lib. 2. de Men.

Nam. 30. 5, 8.

We are not to vow Things that are contrary, or repugnant to the Law of God; as, to kill, steal, rob, or commit Adultery, or do any Thing that we know, or take to be vicious; because Vows must not be Bonds of Iniquity; they must be likewise consistent with Christian Liberty, which allows the free Use of Things that are indifferent: So that we are not to vow Things that are a Burden to our Consciences, or may prove a Scandal or Offence to our Brother. They must be also made with the Consent of our Superiours, as we may read in the Book of Numbers, where we find the Vows of the Daughter and the Wife, made without the Knowledge and Privy of the Father and the Husband to be declared void and null. Vows must likewise be made of Things possible, and in our Power, and consistent with our Callings, Functions, and Employs, so that they must not hinder, prevent, or retard our getting of our daily Bread, or providing for our Families: They must be also made with Judgment, Deliberation, and Discretion, and likewise voluntarily and freely, without any Force or Compulsion: They

They are to be free from Fear, Fraud, and Dissimulation, not to be made with an ill Design, or for wicked Purposes, nor of light, vain, empty, and trifling Things, nor of Things accidental and casual, or that without the Vows should certainly come to pass. In a Word, the End must be good, and chiefly regard our Dependance on God, and our Gratitude to him. And if to this we add the Encrease of Faith, Charity, Good Works, and Devotion; our Vows are lawful and allowable, and to be taken by all who are capable, and thus qualified for them; which

In the next Place, brings me to answer that Question, Whether you be qualified to make a Vow? Or, What Sort of Persons are excluded, or exempted from them? And as before I shew'd you, that any might vow, that was not subject to another's Power or Jurisdiction: So here I tell you, that a Wife, Son, and Servant cannot vow, that which encroaches on the Husband's, Father's, and Master's Right, or that takes away his Property or Dominion, or that lessens that Subjection, Duty, and Obedience, which is owing to such Relatives: Not but that either, or all of these, may morally vow, without the Consent of these Superiours, that is, they may fast, pray, and give Alms, or live chastly, Avirtuously, and regularly, none who are good and honest being averse to

such Vows : And the Subject-Matter being Acts of Piety and Charity which relate to God's Worship, and are commanded by him, there's no Superseding of it being the first, and original Obligation. And besides, since in these there is no Inconsistence, but that one may be done, without infringing of the other, or that both Duties may be observ'd, without Breach of either Table of the Law ; these Vows are lawful with the former Restrictions : So that we do not look upon them to be indispensibly required, or meritorious to Salvation.

They who are not come to the Years of Discretion, or have not that Maturity of Judgment, as to distinguish between a Vow, a Promise, and an Oath, or do not know the Nature, or Obligation of them ; or how far they bind, and in what Cases they are void and null. I say, they who are thus incapable, by Reason of their Infancy and tender Age, are excluded from Vowing : And very unjust, and unchristian therefore it is in the Church of *Rome*, to force those into Religious Orders, and Vows, who are not come to the Age of discerning what may be good, or profitable for them, or may contribute to their present, or future Settlement. *Aquinas* indeed tells us, " That it was usual in ancient Times to oblige young Ones to vow before they were fourteen ". And tho' the Council of *Trent* correcting this great Error,

*Aquin. 2. 2d.
Quest. 88.
Art. 9.*

Error (for before I prov'd all such Vows to be unlawful) do allow two Years longer: Yet how unreasonable, not to say impious is it, in the Romanists, at sixteen Years of Age, which is the Period of Folly, Rashness, and Instability, to expect that from Youth, or Childhood, which can scarce be undertaken, and but rarely perform'd by Men of Years, and grey Hairs too. Did these consider how contrary this is to Scripture, the Practice of the primitive Fathers, and indeed, to former Councils, who would not have Nuns veil'd, 'till 40 Years old, nor Monks ordain'd, 'till they were 25; they would not impose such erroneous and pernicious Doctrines, nor introduce such Fopperies and superstitious Novelties into their Church.

Bellar. lib. 2.
de Mona. cap. 36.
Chem. in Ex.
Concil. Trid.
de Calib. &
Virgin. Sess.
8. cap. 8.
Tertull. adv.
Marcii. lib. 5.
Eccl. 2. 10.
Numb. 30.
3. 5.
1 Tim. 5. 9.
14.
Conc. Caesar.
August. &
Agathen.
Concil. Rom.
sub Syl.
Concil. Gang.
Can. 16.
St. Basil. in
surre. explic.
Quest. 15.
St. Hieron.
Ep. 1. ad Dem.
Dig. lib. 50.
de Poll. tit. 12.
Cod. de Fid.
Juss. lib. 2.
tit. 24.

From vowing, all furious, lunatic, frantic, weak, and foolish Persons, are likewise excluded, because destitute of Reason and Judgment, or of so shallow a Capacity and unsteady Resolution, that they can neither think, propose, nor determine; and these, and Men sottishly and stupidly drunk, being at this Juncture the same with Infants, and Children, which have little or no Use of their Reason, are justly and reasonably excluded from making any Vows, or Promises to God.

Q Now you have told me who are capable of Vowing, and which Vows you take to be lawful, or unlawful, and what Quali-

fications are required to make them good and acceptable to God. Before you go farther, I would fain know of you, what the Meaning of the Nazarites Vow was under the Law, what the Nature of St. Paul's Vow was, and why our Blessed Master was called a Nazarite? Or, was it in Respect of such a Vow made by him, as was by the Nazarites, or not?

A, The Nazarites were a Set of People among the Jews, which were separated from them, and had for some Days, or Months, or a determined Space of Time, devoted themselves to the Service of God. But though this Vow they willingly undertook, yet the Rites and Ceremonies to be used in the Performance of it were expressly order'd, and commanded by God himself, as we may read in the Book of Numbers, where these three Rules are particularly precrib'd: That they should not drink Wine, strong Liquors, or any thing made of Grapes. That they should not shave their Heads, nor let any Razor come near them, but should let the Locks of the Hair of their Heads grow. And that they should not come near the dead Bodies of their Father, Mother, Brother, or Sister, because the Consecration of their God was upon their Heads. As this was a Part of the Jewish and Ceremonial Law, it is not binding on us Christians, because abolish'd, by the Coming of the Messiah into the World:

Yet

Numbers 6.

2, 3, 4, 5, 6,
7, &c.

Yet it was a Part of God's Worship under the Law, and therefore did necessarily oblige the Jews. And indeed, as all their Ceremonies were significative and edifying, being Types and Prefigurations of some Things that were to be done, and come to pass; so was this likewise of the Nazarites, which Commentators tell us, was done, to prevent their Idolatry and Luxury, and to shew, that it was fit, that they who had sequestered themselves from common and ordinary Functions, and the Cares of this Life, to attend the Service of God, should be sober and abstemious, free from all Lusts, and carnal Pleasures, and from every inordinate Passion and Affection, that they might be the more capable of serving at the Altar, and waiting on the Ministry of the Word.

Pet. Mart.

Loc. Com.

Class. 3. loc.

6. de Vot.

loc. 18. 18.

loc. 18. 18.

Acts 18. 18.

And as to St. Paul's Vow, which we read of in the Acts of the Holy Apostles: It was a Thing indifferent, and though he perform'd it at *Cenchrea*, and by the Perswasion of the Elders afterwards purified himself, and enter'd the Temple; yet it was not commanded by God, so that he might have chosen, whether he would have taken one, or not: And tho' this seem to resemble that of the *Nazarites*, in shaving of the Head, which they were oblig'd to do, after defiling of themselves with dead Bodies; yet there was no express Command for St. Paul's Vow, nor did

did he take it to be a Part of God's Worship, but purely undertook it in Condescension to the Weakness or Infirmities of the Jewish Profelytes; that they might not be offended, but the more readily gain'd to embrace the Gospel, and persevere and continue in it. And this the Reasoning of the other Apostles plainly shews, *Thou seest, Brother, said they, how many thousands there are of the Jews which believe, yet are all zealous of the Law; and they are informed of thee, that thou teachest all the Gentiles that are among the Jews to forsake Moses, &c. Do this, therefore, that we say to thee, there are four Men that have a Vow upon them; them take, and purify thy self with them; and be at Charges, that they may shave their Heads, that all may know, that what they are informed of concerning thee, is nothing, but that thou thy self walkest orderly, and keepest the Law.*

Acts 21. 20,
21, 22, 23, &c.

And for the Instance of our Blessed Master, though as Man, he might have bound himself by a Vow: Yet since in Scripture we find nothing of it, we cannot think, that he took the Vow of a Nazarite; but was so called, as being the Person signify'd by Sampson and the Nazarites, or the Verity, Completion, and true Accomplishment of that Order: For, as the Nazarites were separated from other People for the Service of God; so was the Holy Jesus, by the Innocence of his Life and

and Conversation, his entire and essential Sanctity, and by being free from all Manner of Sin and Iniquity, separated from all the rest of the World, who were guilty of actual and original Transgressions: And tho St. Matthew calls him a *Nazarite*, yet it is not from the Place of his Nativity, being born in *Bethlehem of Judea*, nor yet from that of his Residence, dwelling for some Time in the City of *Nazareth*: But it is by a Metaphor borrow'd from the Book of *Judges*, where we find *Sampson* Judges 13. and 15. to have been a Figure and Type of our Saviour: For as *Sampson*, by his prodigious Strength, had overcome the Enemies of *Israel*; and rescued the Church from their Oppression; and even by his Death had vanquish'd many more than he had done when alive: So our Blessed Master and Redeemer did save us from the Tyranny of Sin and Satan, and by his Death and bloody Passion, trod under Foot all our temporal and spiritual Enemies. Very properly therefore, may we in the Words of the Apostle say, *That he is the first-born among many Brethren, who has subdued all Things unto himself*: Or, as the Blessed Virgin in her Euge words it, *He has shewn* Luke 1. 51. *Strength with his Arm, and scattered the proud in the Imagination of their Hearts.*

Q. Now you have shew'd me what the Nature of the *Nazarites Vow* is, I would be farther informed about the Vow of *Jephthah*,

Levit. 27.28,
29.

that, and know, whether it was a lawful Vow, or not; because I find in the Book of Leviticus, That no devoted Thing that a Man shall devote unto the Lord of all that he hath, both of Man and Beast, shall be sold or redeemed, but shall surely be put to Death. By this, and Abraham's stretching of his Hand to kill his Son Isaac, it seems lawful to offer Sons or Daughters in Sacrifice; or to vow them unto the Lord, as Jephthah did: And consequently this Action of his must needs be free from the Imputation of Sin?

A. The Fathers of the primitive Church, and the Rabbies and Historians among the Jews are of different Opinions, as to the Nature and Performance of this Vow: Some of them thought, that Jephthah did really sacrifice his Daughter, because of his Vow, but that it was no Sin, being divinely inspir'd to do it. Others again, that he was guilty of Murder, by keeping his Vow, which was rash and unlawful, and did only oblige him to Repentance. And a third Opinion there was, that Jephthah did only devote his Daughter's Virginity to God, or did oblige her, during Life, to separate herself from the World, that she might be entirely consecrated to the Service of God. And this is generally the Belief of the Church of Rome, which thus interprets the Vow, thinking thereby to establish her Doctrine of Celibacy, and an unmarried Life.

St. Hieron.
adv. Julian.
lib. 1. cont.
Jovin. St.
Amb. lib. 3.
de Virgin. &
lib. 3. de Of-
fic. cap. 12.
St. August.
Quaest. 49. in
lib. Jud. R.
David Kimbi
in lib. Jud.
cap. 11.
Ben. Gerson.
de eod. subj. et.
Joseph. lib.
Anti. Judaic.
5. cap. 9.

'Tis

'Tis true, that some of the Calvinists have likewise given this, as their Sense of it too, being thereunto induced by the Character given Jephthah, in the Hebrews, ^{Heb. 11. 32,} and in the Book of Judges, where he is ^{33.} said, *By Faith to have subdued Kingdoms, and quenched the Violence of the Fire, and that what he did to the Enemies of Israel, was by the Spirit of the Lord that came upon him.* Besides, they say, that the full Importance of the last Verses of the Eleventh Chapter of the Book of Judges, is, that she died a Civil Death, only, being deprived of all Society, and confined to the Mountains, there to bewail her Virginity: For, the Text says, *She knew no Man, and her Companions the Daughters of Israel went yearly to lament the Daughter of Jephthah the Gileadite four Days in a Year.* But this Opinion of the Calvinists and Romanists is notwithstanding very erroneous, and contradictory to Scripture, and to the Doctrine of all the primitive Fathers, who are the best Interpreters of it: For, in the before quoted Place of Judges xi. we read, *That Jephthah was, without Exception, to devote, or sacrifice the first Thing that came out of his Doors, and met him after his Victory and safe Return: And his Daughter and only Child being exceedingly troubled, because of his Vow; and thus expressed himself, after he had rent his Clothes, Alas! my Daughter! thou hast brought me very low, and thou art*
one

one of them that trouble me; for I have opened my Mouth unto the Lord, and can not go back. And afterwards we find, Jer. 39. that he kept his Resolution, and did with her according to his Vow which he had vowed; which could be no other, than that of killing and putting her to Death: *She shall surely be the Lord's, and I will offer her up for a Burnt-Offering.*

And as for their saying, that the Spirit of God was upon him, and that he is particularly taken Notice of, by the Apostles, for his great Faith and Constancy; this can be of no great Weight, because the Spirit here meant is not an unerring, or infallible Spirit, but that of Courage and Resolution, which Sampson, Gideon, David, and others had, who were notwithstanding Sinners, and had their Failings as well as he: And as they by their sincere Repentance obtained Pardon for their Bloodshed, and other Sins; so we don't doubt, but that Jephthah did likewise for his: And as nothing but a Divine Commission or Inspiration could make this Action void of Sin, as Abraham's was: So there being not a Syllable of it mentioned in Sacred Scripture, we must look upon Jephthah's Sacrificing of his Daughter to be Murder, or shedding of innocent Blood: And it appears the more clearly to be such, because it is expressly forbidden by a positive Precept, *Thou shalt not kill*; or which is yet more particular, in the

Exod. 20.13.

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the Book of Deuteronomy, the Israelites were forbid this very Thing, of burning their Sons and Daughters in the Fire, as the Nations did to their Gods, because it was an Abomination to the Lord. And for that Place quoted out of Leviticus, (No devoted Thing that a Man shall devote unto the Lord, &c.) it is only meant of Men that were Idolaters, who were not to be spar'd, but cut off and destroyed. Since in the same Chapter we read, That other Persons and Things were to be redeemed by a Sum of Money, ordered and computed by the Priest: Which some Historians say, made Jephthah's Sin the greater, that he did not take this Course, and consult Phinehas the High-Priest, who might have prevented this rash Vow, or at least the Performance of it.

And though St. Ambrose, St. Chrysostom, and St. Augustin seem to extenuate this Murder, or Parricide, because of Jephthah's great Zeal and Resolution; yet they all agree in this, that the Daughter was really offered up as a Sacrifice, and not preserved alive; or confined to a Virgin-State, as some would suggest, to give Footing to that erroneous Doctrine of Celibacy, and an unmarried Life: Nor was Virginity commanded, or thought a Virtue among the Jews; nay, nor a Blessing, the contrary being reputed such. None of you, said God, shall be barren, but shall have the

Bles-

Gen. 49. 25.
Exod. 23. 26.
Deut. 7. 14.

Blessings of the Breast, if you obey my Law: But Scripture being expresse, that Jephthah did with his Daughter according to the Vow which he vowed; we have no farther Reason to doubt, but that he put her to Death, and that in so doing, he made a rash and unlawful Vow, and was guilty of a great Sin.

Q. Is it a Sin in me to make a Vow to the Blessed Virgin, or to any of the Angels, or Saints departed: For, if I may swear by the Creatures, what should hinder, but that I may vow to them too? And if the Romanists do vow to the Blessed Virgin, St. Dominick, and all the other Saints, that they will be obedient to their Bishop, Prior, or Abbot, why may not I be allow'd the Freedom of vowing to my Superiours either in Church or State?

A. This I own is the Doctrine of the Church of Rome; but without any Authority from Scripture, or Reason: As to their Swearing by the Creatures, that I have already confuted, in the Title concerning Oaths. And tho' there be a great deal of Difference, as I have shew'd you, in the Description of a Vow, between Swearing and Vowing, in the first, Men transacting with Men, and taking God for Witness, but in the second, with God, making him a Party to the Vow: But besides, we can find no Precept, nor Example in Scripture, of making any Vows to Saints or Angels; for

Tho. Aquin.
2. 2d. Quest.
88. Artic 5.
Dom. Soto.
de Just. &
Jur. Quest. 2.
lib. 7. Art. 3.
Medull. Theol.
Moral. lib. 3.
Traff. 2. cap.
3. de Vet.
Dub. 1.

for they are all Creatures, to whom no Acts of Adoration or Worship are due : And not knowing any of our Circumstances or Conditions any further, than as revealed to them by God ; they cannot be the Object of our Vows, being as much incapable of Hearing, as of helping us, if not particularly commissioned by God : And since we can without their Mediation and Intercession approach unto the Throne of Grace, there is no Need of vowing to them : Nay, it is expressly contrary to Scripture, which says, *That to God alone* Psalms 65: 1. *our Vows are to be performed* : Which shews the Fallacy and Deceit of the Romanists, who with these subtil Distinctions, of not vowing to the Saints objectively or terminatively, but only so unto God, pretend to make the Saints but Witnesses of the Vow which they have directed to God, to perform what they have promised to do to Vide Bellar. de Cult. Sanct. lib. 1. cap. 9. & de Eccles. Triumph. lib. 3. cap. 9. Men ; which is so absurd and ridiculous, when we consider, that God is the Searcher of Hearts, and stands in no Need of Witnesses : That it is a Shame that it should be mentioned by any Man of Parts or Ingenuity : Therefore, as we believe that God only is the Object of our Vows, to him, and not to Saints or Angels we are to direct and make them : And for this Deut. 23. 21. we have the Authority of Moses, the Royal Psalms 50. 14. Psalmist, Solomon, and the Prophet Isaiah 76. 11. *Isaiah*, Eccles. 5. 4. *When thou shalt vow a Vow unto the Lord* Isaiah 19. 21.

thy God, thou shalt not slack to pay it, for the Lord thy God will surely require it of thee, and it would be Sin in thee: Or as the Royal Preacher words it, *When thou vowest a Vow unto God, defer not to pay it, for he hath no Pleasure in Fools; pay that which thou hast vowed.*

Q. Is it lawful to vow against such and such Kind of Sins, because in Baptism and the Lord's Supper we have frequently oblig'd our selves to abandon all Manner of Sin and Iniquity?

A. The Schoolmen and Casuists of the Church of Rome here distinguish between Venial and Mortal Sins, and affirm, that the Blessed Virgin was born without Original Sin, and that St. John the Baptist could not commit any that was mortal; And from hence would infer, though very erroneously (the Assumption being as false as the Premises) that there are some Sort of Venial Sins, which are very difficultly known and declin'd; and that such are not to be vowed against; if we have vow'd to forsake them, that this Vow is void, and to be chang'd into another: But that there are other Kinds of Mortal ones, which we may vow not to commit. But since the Divine Oracles assure us, *That the Thoughts of our Hearts are evil continually from our Youth up; that there is none upon Earth that doeth Good, and sinneth not, or that can say, that he hath made his Heart clean, and that*

Soot. 2. Sent.

Distinct. 3.

Biel. 3. Sent.

Dist. 3. Qu. 1.

Vid. Chemn.

Exam. Concil.

Trid. Append.

Decret. 5. S. 11.

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lib. 2. cap. 8.

de Cas. Consc.

Cas. 5.

Gen. 6. 5.

8. 21.

1 Kings 8. 46.

Eccles. 7. 20.

Prov. 20. 9.

that he is pure from his Sin; it will be in vain to pretend to make or perform a Vow, to abstain from all Manner of Sin, since there is such a Source and Fountain of Corruption within us, that will in Spite of all our Care and Vigilance, and all our Vows and Promises, besides our Sins of Frailty and Infirmary produce a great many others of daily Incurtion: And since no Man can bring a clean thing out of that which is unclean; nor can he be righteous that is born of a Woman, it must be rash to vow, that we will abstain from all Manner of Sins: For if, as the Apostle tells us, God hath concluded, and shut up all in Sin and Unbelief, that we might be made Objects of his Mercy and Compassion; to pretend to be without Sin, or by our Vows to prevent the Commission of it; (as some of the Quakers and Familists vainly and Pharisaically give out) is indeed to deny the Remission of Sins, or affirm it a Thing unnecessary and superfluous to pray for it.

Job 14. 4.
— 25. 4.

I can't deny, but that to deliberate and resolve to forsake some special Sins to which we may have a particular Inclination, and which are in themselves scandalous, as, Drunkenness, Uncleaness, Avarice, Contention, and the like, may be allowable, and may be near of Kin to a Vow, if to these our Resolutions we add our Prayers and sincere Endeavours. And therefore, though to the forsaking of these, as well

as other Sins, the Laws of God do oblige us; yet the Addition of our firm Resolutions and Promise may be a ready Means, or very forcible Argument to engage us in repressing our Desires, changing our Habits, and avoiding such customary, and almost natural Sins. And such a Vow as this seems to differ little from that Resolution of Job,

Job 31. 1. *I have made a Covenant with mine Eyes, not to look on a Maid; or that of the Royal Psalmist, I said, I will take Heed to my Ways, that I sin not with my Tongue: I will keep my Mouth with a Bridle while the wicked is before me.*

Q. Is a Vow to be performed which hinders the doing of a greater Good? As for Instance, suppose a Man should undertake such or such an Office, and after discharging of it for some Time should vow, never to depart from it, or during Life, or as long as he could keep it, not to desert, or exchange it for an other; whether he may not relinquish it, in Case of higher Preferment, where he may do more Good?

Dom. Soto. *A. I do think, that the Office being law-
de Just. lib. 7. ful, or the Vow made of Things honest,
Qu. 1. Art. 3. good, and possible, it can't be lawful to de-
sert the Office, and break the Vow, except
in the Case of extreme Necessity, where the
Person thus engaged is in all Respects most
fit for it: And no other can be had that can
Dr. Baldwin *so much to God's Glory and Honour, and
lib. 2. cap. 8. the public Good and Tranquility discharge
de Cas. Confr. the
Cas. 8.**

the Office. For these Things in all Vows and Obligations seem to be tacit Conditions, being beyond all Things to be consider'd and regarded by us : Therefore the Person vowing must be sure to search his Conscience, impartially scan all Things and Circumstances, and have neither Honour, nor Interest, nor any private Profit nor Advantage, nor any other Thing besides God's Glory, the Good of Souls, and Welfare of public Communities in View; if otherwise, he seems to sin, because it is not always necessary, that that Vow which is good and honest should be broke, to undertake and perform a Vow, that in some Respects may be better; because it is doing Evil that Good may come of it.

Dan. Tilen.
Synt. Disput.
Theol. Tit. 43.
de Vet. Art. 22.

Herma. Med.
Theol. Moral.
lib. 3. Tract. 3.
Dub. 5. de
Vot.

Q. What would you have me to do, when by Fear or Disturbance of Mind I am forced or prevailed upon to make a Vow, I should think it hard to be obliged to Performance in such constrained and involuntary Cases, which are repugnant to the Nature, and inconsistent with the Definition of a Vow, which must be free, and rational, and proceed from Deliberation and Choice, without any Force or Compulsion?

A. That this is the Nature of a Vow I own, but then we are to distinguish between a light, vain and forceless Fear, when we are afraid of Things that can do us no great Harm, and so to be rescued from them we enter into a Vow: In such a Case no doubt

the Vow binds, because here our Senses and Reasons are entire, and there being no real Force we might have chosen whether we would have vowed, or not. And if the Fear be such as might have affected a constant and resolute Man, and thereby had obliged himself to vow the loss of a smaller Thing, to avoid the Hazard or Danger of losing a greater, as parting with a Sum of Money, to redeem his Life, Freedom, or whole Substance. This Vow, I say, is good, and ought to be kept, because, tho' not every Way a free and voluntary Obligation, yet it is, in Respect of our Choice and Deliberation, a rational and free Action, because we transact and bargain, and give one thing in Exchange of another, which we might have done, or not done, without any Restraint or Coaction. And indeed, when our Fear proceeds immediately from God, as in the Case of dangerous Distempers that presage our Death, or in Shipwrecks, Inundations, Earthquakes, and the like, our Vows are most religiously to be kept, being by his Providence so miraculously and mercifully deliver'd from them: And though there might be some Perplexity, or Trouble of Mind, or some little Agitation, or Disturbance of it; yet we still having the free Use of our Reason, or at least, not being so clouded, or divested of them, but that we can think, propose, deliberate, chuse and determine,

the

the Vow is good and lawful, and does oblige us to Performance: But of this I have spoken more at large, in the precedent Answer.

Q. I do think truly, that the Scruples about Oaths and Vows are so much alike, and the Answers before given them so full and satisfactory, that there is no Necessity that I should farther trouble you about this Point. I desire therefore, that you would be so kind as to tell me, whether Blasphemy be not comprehended under these Words, Thou shalt not take God's Name in vain? And if it be, I would pray you to explain it to me, and let me have the full Importance of that Scripture, All Manner of Sin and Blasphemy shall be forgiven unto Men, but the Blasphemy against the Holy Ghost shall not be forgiven, neither in this World, nor in the World to come?

Mat. 12. 31,

32.

Mark 3. 28.

Luke 12. 10.

A. Detracting from the Majesty of God, and speaking reproachfully of his Name, being that which we call Blasphemy, must necessarily be included in this third Command. And that I may speak more particularly to it, I shall first shew you, what the Etymology, or the Importance of the Word is. 2^{dly}, What the Blasphemy against the Holy Ghost is. And 3^{dly}, Whether it be pardonable, or not. As to the first, If we look on the Original of the Word βλασφημία, it comes from βλάττω or φήμιν, to hurt one's good Name, or blast their Reputation:

And when thus we use God, or any of the Sacred Persons of the Everblessed Trinity, or even Men, or our Fellow-Christians, we are said to blaspheme. But that we may know the great Difference between blaspheming the one and blaspheming the other; we shall a little farther explain the Terms, and consider the Degrees and aggravating Circumstances of this heinous and most provoking Sin.

Ley. 24. 11.

In Scripture we read of *the Son of an Israelitish Woman that blasphemed the Name of the Lord*, which in other Words, was *Cursing* of God, or speaking irreverently and reproachfully of him: And as the Word in the *Hebrew* signifies to *bore*, or *pierce*, so raising of false Rumors and Reports, talking falsely and maliciously, or disrespectfully and slightly, by wounding of one's Reputation, and taking away his good Name, does enter, as it were, into his Heart, and affects the innermost Parts of his Soul; nothing being more tender and dear to an honest and virtuous Man than this: And though God who is free from all Passion cannot be thus grieved or affected, yet he is much offended, and highly displeased with him, who by denying, or lessening of his Attributes, or by ascribing of any thing that is wicked or unworthy to him, does detract from his Glory and Honour: So that we may be said to blaspheme God directly, when we deny him that Dominion, Power and Praise, which is due unto him, or when

we

we extenuate his Worth and Excellency, or speak despitefully, opprobriously, and contumeliously of him. And when the Church, Magistrates, and Ministers, which are all his, are vilify'd, or reproach'd, this is indirectly blaspheming of him. But since this concerns Men, and properly belongs to the second Table of the Law, I go on therefore, to speak to the Blasphemy against the Holy Ghost.

Isaiah 5. 24.
Aes 26. 11.
Rom. 3. 3.
1 Cor. 4. 13.
1 Tim. 1. 13.
Titus 3. 2.
2 Pet. 2. 10.
Ep. Jude 8.

There are several Descriptions given by the Primitive Fathers of this Sin, St. *Augustin* calls it, "Final Impenitence, or persisting in a State of Obstinacy and Hardness of Heart, till the last Minute of their Lives." And with him agrees St. *Athanasius*. St. *Gregory* calls it, "The disbelieving of the Remission of Sins." And St. *Aquinas* tells us, "That ancient Doctors, viz. St. *Athanasius*, St. *Ambrose*, St. *Hierom*, and St. *Chrysostom*, called this Sin, that Blasphemy which was utter'd against the Holy Spirit." Whether that Name be taken essentially, or personally: Some again have call'd Apostacy the Sin: Others have taken it to be that Sin which is committed against Knowledge and Conscience, and after clear Conviction of the Truth. And some think, that that Sin which is committed out of Malice, and Hatred to Goodness, is the Sin against the Holy Ghost: But in these Descriptions, if we consider the Instances that we have in Scripture, of

Adam,

St. Aug. de
Verb. Dom.
Serm. 11.
St. Athanas.
Quest. 71.
St. Gregor.
Psalm 51.
Lombard. 2.
Sent. Dist. 43.
Aquinas. 2. 2d.
Quest. 14.
Art. 1.

Gen. 3. 15. *Adam, David and Manasse, of St. Peter*
 — 6. 3. *and St. Paul, and of some of the Jews,*
 1 Cor. 15. 22. *Scribes and Pharisees, who were all of 'em*
 2 Sam. 12. 13. *guilty of some one or other of these Sins*
 Psalm 32. 5. *(except final Impenitency, and yet obtain'd*
 2 Chron. 33. *their Pardons, and were all forgiven, we*
 12. 13. *cannot take any of these to be a right De-*
 Mat. 26. 74. *finition of the Sin.*
 75. *I do not*
 1 Tim. 1. 13. *second*

That final Impenitence cannot be the Sin, appears from this, that every Sin that a Man dies in unrepented of must be unpardonable, and damn the Sinner, as well as this; and so there can be no Distinction between them, all equally excluding him from the Remission of his Guilt: Therefore by this Description there would be no Difference between Self-Murder, Atheism, Obstinacy, Apostacy, and many other Sins, continued in to the last, and the Blasphemy against the Holy Ghost; which is an Error very obvious and apparent to any discerning, or judicious Man. That Apostacy cannot be the Sin, is as evident as the former, because God himself desires the backsliding Jews to return unto him, and that he will heal their Backslidings; nay, that though they have often relapsed, and played the Harlot with many Lovers, yet upon their hearty Return, or sincere Repentance, he will admit them into Favour, and receive them again to himself. Nor can that of sinning against Conscience, Knowledge, or after Conviction of our Guilt be the Sin,
Manas-

Jer. 3. 7, 12,
 14, 15, 22.
 Hoseah 14. 1,
 2, 4.

Manasseh, David, and St. Peter, having of these Sins obtained the Pardon and Remission: Nor can blaspheming of God and his Son, when done ignorantly, be the Sin, because of this the *Jews* and *St. Paul* were guilty, and yet were both pardoned by God, they owning their Ignorance, and sincerely repenting of this Sin: And tho' that committed out of Hatred to Goodness, or good Men, be a Sin very heinous and aggravating, and not a little like this Blasphemy against the Holy Ghost; yet often proceeding from Passion, Fury, Weakness, Ignorance, or Fear, is without doubt on our hearty Sorrow, Humiliation and Penance, frequently forgiven by God. And the same may be said of the Denial of the Remission of Sins, for that being Infidelity and Atheism, must, with the other Sins above-mentioned, be quite distinct from this irremissible or unpardonable Sin, they being all, by the Mercy of God, and the Merits of our Blessed Redeemer, in this Life forgiven the true penitent Sinner.

And when we have considered what Pains our Blessed Saviour has taken with the perverse and obstinate *Jews*, how many Arguments he used, and Miracles he wrought for their Conversion and Amendment: How he told them, that the End of his Incarnation, and Mission into the World, was to reform and save 'em: When we reflect, that for this Purpose he became

a Mediator and Intercessor, that our Sins might be pardoned, and we rescued from the Wrath to come: When, I say, we take a View of the Doctrine of the Gospel, and consider, *That Christ came to seek and to save that which was lost; that he became a Sacrifice for the Sins of the whole World; that he would have the chiefest of Sinners pardoned, and not any perish, but all come to the Knowledge of the Truth.* And to shew his Sincerity and earnest Desire to have them converted and sav'd: That he ordered his Apostles to publish these his gracious Designs towards them, not only in *Jury*, or *Jerusalem*, but throughout all Nations, and the most distant and remotest Corners of the World. And when to this we add, that he most passionately courts *all those who are weary and heavy laden* to come unto him: And that to remove all their Prejudices, Distrusts and Jealousies, or to assure them of the Truth and Reality of his Intention, to do them Good, or give Rest unto their Souls; he, with the Formality of an Oath (than which there can be nothing more certain or binding,) confirms the Veracity of what he hath thus promised to them; *Verily, I say unto you, all Sins shall be forgiven unto the Sons of Men, and Blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost, hath never Forgiveness, but is in Danger of eternal Damnation, because they said, he hath an unclean Spirit.* From all which it must follow, that

Luke 19. 10,
1 John 2. 2.
1 Tim. 1. 15.

2 Peter 3. 9.
1 Tim. 2. 4.

Palm 19. 4.
Rom. 10. 18.

Mat. 11. 28.

Mark 3. 28,
29, 30.

that this Sin cannot now be committed.

And this brings me to the Definition given by the four Evangelists, and the Apostle to the *Hebrews*, in their Gospels, and Epistles of this Sin, which most Divines conclude, comprehends the whole Species, and all the essential Parts thereof. St. Matthew says, *All manner of Sin and Blasphemy shall be forgiven unto Men, but the Blasphemy against the Holy Ghost shall not be forgiven unto Men*: And whosoever speaketh a Word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, nor in the World to come. St. Mark I have quoted before, St. Luke hath the same Meaning, in shorter Terms, and St. John the same Sense, but in different Words, telling us, *That there are some Sins that are pardonable, and so the Committers to be pray'd for, others unpardonable, and so the Transgressors not to be pray'd for*: Or, as some interpret it, *That it will be in vain to pray for them*.

Mat. 17. 31.

32.

Mark 3. 28.

Luke 12. 10.

1 John 5. 16.

This Sin then, by the Account that the Evangelists give of it, seems to be the Pharisees wilful and malicious Denial of the Miracles of Christ, and ascribing of them to the Power and Efficacy of the Devil, who (they said) was possessed, though they knew him to be come from God, and that by the Influence of his Holy Spirit he had done these Miracles, and not (as they reproachfully gave out) by *Beelzebub the Prince*

*Arch-Bishop
Tillotson's
Sermon on the
Sin against
the Holy Ghost.*

Prince of Devils. I know, that several Men are of that Opinion, that this Sin cannot be committed by any that now do, or shall hereafter live: And it was the Doctrine of a most Reverend Prelate of our Church; Because that Christ cannot now be in Person with us on the Earth, nor his Miracles maliciously and contemptuously deny'd or reproach'd, as they were by the Scribes and Pharisees: Nor can any who have any Sense of Religion, or Notion of an infinite and tremendous Being, or who have assumed the Name of Christians, be well thought or supposed to arrive at that Height of Hatred, Envy and Wickedness that these malicious and most harden'd *Jews* did, who, contrary to the Dictates of their Conscience, and the clearest Illumination and Convictions of the Holy Spirit, oppos'd and deny'd those Miracles, which they knew could not be produc'd or wrought but by the Finger of God.

Yet this, notwithstanding, I cannot but think, that if any come to that Pitch of Wickedness, as, after receiving of the Knowledge of the Truth, publicly professing of it, and being fully convinc'd, by the Operations of the Blessed Spirit, of the Certainty and Reality of it, do oppose, contradict, and reject this Truth, and maliciously and blasphemously argue against it; but that he comes as near as may be to this unpardonable Sin; For, if a Man will
flight

slight all the Motions of the Holy Spirit, reject the Ministry of the Word, despise those Blessed Sacraments, which convey Grace into his Heart, and seal the Pardon of his Sins ; If he will persecute and blaspheme the Truth, condemn all the Means of his own Salvation, and in this Obstinacy and Rebellion persist to the very last, 'tis not possible that the Holy Ghost should enlighten, instruct, or reform him, support, comfort, or direct him, sanctify his Life and Conversation, or in the least justify, or absolve him from his Guilt : And these being the particular Offices and Gifts of the Holy Spirit, and being wilfully and maliciously rejected by the Sinner, it must be doing of Despite to the Spirit of Grace, and making of this Sin unpardonable : Hence the Author to the Hebrews thus explains the Case, *For it is impossible for those who were once enlightened, and have tasted of the heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come, if they fall away to renew them again to Repentance : For, if we sin wilfully, after we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins.* Heb. 6. 4, 5, 6.
— 10. 26,
27, 28, 29.

And from these Passages of the Apostles, and Evangelists, Divines, and Schoolmen, have given these six following Species, or constituent Parts of this Sin ; as first, Presum-

sumption, whereby we fondly imagine, that God is so merciful and indulgent, that he will pardon us, though we go on in our Sins without any Change or Remorse; Secondly, Envyng of our Brother's Grace, or detracting from the Worth of those Gifts which the Holy Ghost has been pleas'd to bestow upon him; Thirdly, Obstinacy, and Perverseness of Temper, whereby the Sinner hardening his Heart, and despising God's Laws, grows so impudently wicked, that he not only pleads for his Vices and Impieties, but even boasts of their Number, and glories in their aggravating Circumstances. Fourthly, There is opposing of the known and professed Truth, or a wilful and malicious reproaching of it, and after that, a blaspheming, and persecuting of its Teachers and Professors. Fifthly, There is Despair, whereby the Sinner distrusts the Mercies and Goodness of God, and makes him so severe and cruel, as not to hear his Complaints, or pardon his Sins; so that this is contradicting of the Divine Being, and making him a Lyar, and the Patron of Falshood, who has said, *That at whatever Time a Sinner repents, and forsakes his Sins, he shall live, and not die, or be received into the Favour and Mercy of God*: And lastly, There is final Impenitence, which though it be not the Sin against the Holy Ghost; yet ever follows, and accompanies the same. And it is for this only, that the Sin cannot be for-

Ezek. 18. 21,
22, 23.

33. 11,
12, 14, 15, 16.

forgiven, that the Person who is guilty of
 it, because of the Hardness of his Heart,
 his Obstinacy, and Perverseness, and resist-
 ing of all those Means which the Holy
 Ghost proposes to him for his Amendment
 and Reformation, cannot repent, and con-
 sequently his Sin cannot be forgiven: For,
 though the Blood of Christ be effectual for
 the washing away of all Sin, and his Re-
 demption universal, being extended to all
 Men that will lay Hold upon it: And
 though sincere Repentance be sufficient to
 expiate all Guilt, and make Atonement for
 our Sins, yet when these Means are despi-
 sed and rejected, the Fault is in the Cri-
 minal and the Sinner, and not in the Means
 that are sincerely offer'd and proposed unto
 us: For as we are free Agents, and ratio-
 nal Men, our Wills are not to be compel-
 led or forced, but we to deliberate, chuse,
 and act, as our Judgments and Wills, or
 our intellectual Powers and Faculties have
 determined. So that God, without offer-
 ing Violence to our Wills and Reasons, and
 taking away that Original Right which he
 has been pleased to give us, can do no
 more than he hath already done: There-
 fore, if we perish, or commit this unpar-
 donable Sin, our Destruction is of ourselves,
 and not of God, his Son, or Holy Spirit;
 all three concurring in our Salvation, who
 would not have a Sinner die, but repent and
 live, or have all Men saved, and come to

Hos. 13. 9.

Heb. 10. 28,
29.

the Knowledge of the Truth. Therefore, of such Men, who thus wilfully exclude themselves from Pardon, we may say with the Apostle, *He that despised Moses' Law dyed without Mercy under two or three Witnesses.* Of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace.

Q. How came this Blasphemy against the Holy Spirit to be unpardonable, when all those spoken against the Father and the Son, nay, and all manner of Sin committed against them are forgiven in this Life? *A.* It because the third Person is more worthy, or excels the other two in Dignity, Power, and Dominion?

A. No, by no Means, because all the three are God, their Glory equal, and Majesty coeternal; and in this Trinity none is before, or after another; none is greater or less than another. St. John tells us, *That the Father and the Son are one.* And St. Paul, *That the Son thought it no robbery to be equal with God.* St. John again tells us, *That the Holy Ghost did proceed from both.* And the Author to the Hebrews, *That he is equally God with the Father and the Son.* And St. Paul in the *Corinthians* calls him, *the God of all Comfort.* And our Blessed Saviour the Comforter, whom he will send, and pray the Father to send unto us.

John 10. 30.

Phil. 2. 6.

John 14. 17.
26.

— 16. 7.

Heb. 6. 9, 10.

2 Cor. 1. 3.

So

So that here we see plainly the same Godhead, and Equality of Power, Dominion and Majesty in all the three.

Therefore, the Impossibility of the Remission of this Sin, or Blasphemy against the Holy Ghost is not in Respect of his Person, but of his Energy and Offices, which are more peculiarly proper to him, as the Spirit of Truth and of Grace: For tho' all the Works of the Trinity, *ad extra*, as the Schoolmen call them, are indivisible, so that whatever one does, the other can, and may do it: Yet, as the proper Office of the Father is to create, the Son to redeem, so the Holy Ghost's is to sanctify; And as he by the Ministry of the Word and Sacraments, gathers the Church, or all the Members of the Christian Faith together, who relying on the Blood of our Saviour, and on obtaining the Remission of their Sins are reconciled to God, and assured of eternal Life. As he, I say, who obeys this Holy Spirit, thus inviting, enlightning, renewing, and sanctifying of him, is sure of having his Sins pardon'd in this Life, and of being hereafter happy in another; so he who despises these Calls, and knowingly, and maliciously, and obstinately, and to the last rejects all those Means that by this Holy Spirit are offered him, whereby his Guilt may be remitted, and he himself saved from the Wrath to come, may be said to sin not only against the Per-

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son,

son, but Offices, Effects, Gifts, Influences, and Operations of the Holy Spirit: Which by the Apostle to the *Corinthians*, are called the *Ministry of the Spirit*: And by the same Apostle to the *Thessalonians*, He who rejects these Gifts, is said to despise not Man, but God, who hath also given us his Holy Spirit. And for this the Sin is said to be against the Holy Ghost, and not to be forgiven in this World, or that which is to come. And hence it is thought in vain, or to no Purpose, to pray for him that is guilty of it, the Sin being taken by St. *John*, as some do believe, for that which is unto Death, and not to be prayed for.

But since St. *Austin* tells us, "That to define this Sin against the Holy Ghost is very hard and difficult, and that, perhaps, there is not a harder Question in all Scripture to be answered; and that this of Purpose might be done, to exercise our Humility, Patience, and other Christian Graces: That therefore, he thought fit to give no Sin that Name that was not accompanied with Hardness of Heart, and Impenitence to the very last; which said he cannot be seen in any during this Life. And as to that of not praying for the Sin that is unto Death, it seems to be like that of *Jeremiah*, Pray not thou for this People, neither lift up Cry nor Prayer for them. Which is the same with that which I have just now hinted,

St. August.

Serm. 11. de

Verb. Dom.

lib. de Cor. 5

Grat cap. 12.

Jer. 7. 16.

that

that it will be in vain to pray for them :
 But, as this is the Comment, or Exposition
 of some, so there are others, who take the
 Sense and Meaning to be, " I don't say, And. Rivet.
 " that any of the People should pray for in Exod. 20.
 " such a Person, who is guilty of a Sin 3. Precept de
 " unto Death; but that he should be a Juram. Art. 6.
 " very perfect and holy Man, the Prayers in Sp. Sanct.
 " of such a righteous Man availing much. Chemn. in
 Others again do think, " That we are to Harm. Evan.
 " pray for him that is a Brother, or Fellow Mat. 12.
 " Christian, or a Member of the Church,
 " whilst he lives, there being still Hopes
 " whilst he is on this side the Grave; but
 " that after Death, he being left to that
 " Judge, who has then determined in
 " what State or Condition he is in, we
 " are not then to put up our Prayers for
 " him." Finally, others think, That the
 " Sin unto Death is that Sin, which we
 " cannot (tho' we pray) think with any
 " Confidence to obtain the Remission, if
 " without Repentance continued in to the
 " last: Tho' for this Sinner we may pray,
 " that he may be converted, and live,
 " and then this Sin will not be unto
 " Death." But of all the Expositions
 that I have met with, I like that best that
 says, " That there is no Sinner but that
 " we may pray for; And that St. John's
 Reason for not praying for the Sin unto
 Death was, " That in his, and the Pri-
 " mitive Times, the Church had the Gift

1 Cor. 12. 10. " of *discerning Spirits*, and might by the
 " extraordinary Influences of the Holy
 " Spirit, distinguish those who were guilty
 " of this great and unpardonable Sin, from
 " those who were not; and so might ac-
 " cordingly pray, or omit the same. But
 since this Gift we have not, nor can
 pretend to it now; and that it is im-
 possible to know what inward Relentings
 and Motions of the Holy Spirit a Man
 may have in his last Agonies, and when
 struggling with Death, or how far God
 may be merciful and propitious to him,
 when he is just expiring, and breathing
 out his last; it must be most safe and
 charitable, to think well of all, and not
 to give over Praying for the worst and
 greatest of Sinners, whilst there is any
 Hopes of Amendment, or they live in this
 World. And this is the Doctrine of St.
 Paul, who in his Epistles to the Corinthi-
 ans, and Timothy, would have us think
 1 Cor. 13. 5, 7. *no Evil, but believe, and hope all things,*
 1 Tim. 2. 1. *and would have Prayers, Supplications, and*
Intercessions to be made for all Men. In Obedi-
 ence to which, our Church requires, in
 her Litany, That we should do the like,
 and in that Excellent Collect of Good-
 Friday, " That we should pray for Jews,
 " Turks, Infidels, and Hereticks; and
 " that God would be pleased to take
 " from them all Ignorance, Hardness of
 " Heart, and Contempt of his Word, and
 " so

“ so fetch them home to his Flock, that
 “ they may be saved among the Remnant
 “ of the true *Israelites*.

Therefore, that none of us may despair,
 or think our selves guilty of this Sin a-
 gainst the Holy Ghost; there are these
 Things which must concur to make up
 the Sin, which, I hope, few, or none, of
 us are so wicked, as to be, deservedly,
 charged with them: For, they must be
 illuminated by the Holy Spirit, they must,
 after this Illumination, deliberately, and
 maliciously oppose the Dictates of their
 Conscience, and the inward Motions of
 the Blessed Spirit, which convinces them
 of the Truth of that holy Doctrine, which
 they so obstinately contradict, and re-
 proach. So that the heinous Circumstan-
 ces of this Sin is the Hatred of Truth,
 a premeditated Malice, and obstinate, and
 perverse Will, and a Conscience always
 accusing, and condemning the Sinner. All
 which we find to have been inseparable
 from those Enemies of Christ, who were
 guilty of this Sin. For they were con-
 vinced, that he was the Son of God, as ap-
 pears by that Parable, *This is the Heir*,
 and fully satisfied, that what Miracles he
 wrought, were done by the Finger of God,
 or the Influences of the Holy Spirit: And
 yet this they ascribe to the Devil, saying,
He had an unclean Spirit, or had done them

Of the CHURCH

by Beelzebub the Prince of Devils, or chief of the wicked and unclean Spirits.

Q. This, I think, is as much as can be said, or as much as is necessary for explaining of this unpardonable Sin. I would therefore, now beg of you, to dismiss this Command; or, if you please, in a few Words, to let me know the whole Substance of it? I mean by that, what is required, and what forbidden in the Command, and what the Punishment is, if I do not observe these Things?

A. This Commandment requires of us, that we should have the Name of God in the highest Honour and Esteem, use it in our Mouths with the profoundest Veneration and Respect. And since his ever glorious Name and Attributes are the same with his Essence and Deity, we are to adore and extoll his Majesty, to fear, love, serve, and obey him, and to have the greatest Regard for his holy Word and Sacraments, for his Church-Ministers and Ordinances, and for every Thing that he loves, or is any Way related to. This Precept will oblige us to use his Name reverently, awfully, and devoutly in our Talk and Conversation with Men; but especially in our Vows and Prayers to him. This Command requires, that we promote God's Honour and Glory as far as we are able, or possibly can among all Men; that we speak of his Goodness,

Mercy,

Mercy, and Truth, of his Omniscience, Omnipotence, and Eternity, and of all his other Attributes, and infinite Perfections, with the utmost Love, Affection, and Gratitude; so that with our Hearts, and with our Souls, and all that is within us we praise his holy Name: Or, with the Seraphim mentioned by the Prophet *Isaiah*, we cry out, *Holy, Holy, Holy is the Lord of Hosts; the whole Earth is full of his Glory.* *Isaiah 6. 3.*
Rev. 4. 8, 11.

This Command likewise forbids the irreverent or undutiful using of God's Name in our Prayers and Petitions, or taking it in vain in our ordinary and common Discourse. This forbids all Cursing, false Swearing, and Prophanation of his Name, all Blasphemy, Atheism and Impiety, all rash needless and vain Oaths, and every bitter Wish and wicked Imprecation: They also transgress this Precept, who slight the Preaching of the Word, and despise the Holy Sacraments, who break Jest upon the Scripture, or ridicule any Thing that is sacred, and has God's Image or Impression upon it. In short, they offend against this Law, who do not magnify and extol the Name of God, who do not pay all due Respect and Deference to his Ministers; who do not regard those Things, which are dedicated and devoted to his Service, or perform not those Vows and

and Promises to him, which they had solemnly engaged themselves in.

In a Word, they who murmur against God, or disown his Providence, who dive into all curious and needless Questions; concerning the Will and Decrees of God, who pry into those Mysteries and Secrets which he has not revealed in his Word, who are guilty of *Synonimous* Contracts, or negligently discharge their respective Functions, who either buy, or sell the Word, or preach it out of Envy, who behave themselves irreverently in the Time of Divine Service, or expose, reproach, and calumniate Things sacred, holy and religious. All such Persons, I say, are guilty of the Breach of this third Command, for which God, without Repentance, will not hold them guiltless that take his Name in vain. And this brings me to the next Particular, to speak of the Sanction, or the Punishment to be inflicted on those who violate and transgress this Law.

Some may take the Penalty to be slight and trifling, as I believe most do, who with their Oaths and Execrations, or with their Blasphemies, Perjuries, false and rash Swearing, so often prophane this tremendous and most sacred Name; but when they consider, that a vast deal more is understood than is expressed, or set down in the Sanction, it will shew their Folly and Madness to be beyond Expression who
give

give Way to this Sin, and by a frequent and daily Repetition make it customary and natural to them. *O! what a fearful thing it is thus to fall into the Hands of the living God!* Or, by the irreverent, indecent, disrespectful, and contemptuous using of his Name, do provoke him, in Vindication of it, to execute his Wrath, and inflict his severest and most heavy Judgments upon us.

And this is the Meaning of the Sanction annexed to the Precept, *God will not hold him guiltless that takes his Name in vain*: That is, he shall not be thought innocent, or without Guilt; or he shall not be made clean, justified, or absolved from his Sin, this the Hebrew Word imports, and the Septuagint translating it *μη καθαίρειν*, the English renders it, *He shall not be clean, or he will not hold him guiltless*; that is, *he shall not escape unpunished*: Or, by a *Meiosis*, or Figure, which is often used in Scripture, He shall be so far from being thought innocent, or going off without any Chastisement or Correction, that he shall be punish'd with the utmost Rigour and Severity: And indeed, if we look but even into the Heathen Poets, or other Prophane Authors, we shall find in what Detestation they have had this Sin; and how heinously their Gods were offended with the Criminal. Herodotus speaking of Glaukus's designed Perjury and Falshood,

Herod. lib. 6.
Plat. lib. 2d.
de Republ.

hood, says, " That even the bare Will
" in that Crime had drawn down the
" Vengeance of the Gods on him and his
" Posterity." And Homer, in his Iliads,
Hom. lib. 4.
Iliad. " That the Vultures, and other Birds of
" Prey were to feed on their tender Bo-
" dies, who were guilty of false Swearing
" and Perjury.

Dig. lib. 12.
tit. 2.
Wesemb. &
Percz. in Dig.
& Pandect.
hoc tit.

But this Sin being less taken Notice of
by Christians, than those, who were go-
verned but by the Instinct of Nature, did
not punish these Criminals according to
their Guilt, but left them to the Judg-
ment and Determination of God. Thus
we find in the Digests and Code of the
Roman Law, " That though he who
" swore by the Ghost, evil or good An-
" gel, or the Health, or Genius of his
" Prince, and did forswear himself, was
" beat severely with Rods: Yet, he who
" used the sacred Name of God, though
" to a Falshood, or a Lye, was only left
" to the Punishment of God." Which
though Men may set at nought, or despise,
or think, with those wicked Men menti-
oned by the Psalmist, *That God will never
hear, nor requite them.* Yet they may as-
sure themselves, *That God will not hold
them guiltless.*

Psalms 10. 11,
13.
— 94. 7,
8, 9, 10.

And no doubt, Men's being so apt to
prophane this holy Name, and so back-
ward and negligent in punishing of this
Sin, made God thus caution them against
it,

it, and proclaim this third Command, and enjoin its Obedience under the severest Penalties: And though God did order that Wretch, *who was guilty of Blasphemy*, Lev. 24. 11, to be put to death, and all the Congregation 12, 13, 14, to stone him; which was the Punishment 15, 16. of his Body, or that ordained in this Life: Yet there was another for his Soul, which may be in this, and that to come too. For, as Man consists of two Parts, of Soul and Body, so God was pleased to enforce this Law, which so nearly concerns his Glory and Majesty, with those different Punishments which might affect either, or both, if guilty of the Breach and Transgression of it: And this, no doubt, is the Reason of the Sanction in this third Command; of which, that you may take the greater Notice, I shall only give you a few Instances of those, that were remarkably punished for the Violation of this Law; and set down two Passages of Scripture to confirm the whole. We read of *Saul's* laying violent Hands on himself, of *Senacherib's* falling by the Hands of his own Children, of *Jeboiakim*, and *Zedechia's* Captivity, and cruel Death; of *Abab*, *Jezebel*, and *Baal's* Priests cut to Pieces, and destroyed; and of *Ananias* and *Saphira's* coming to a sudden and untimely End: All which did happen, or fall to their Share, by the Permission and just Judgment of God, for their Impiety, Blasphemy, Falshood,

1 Sam. 31. 3,

4, 5, 6.

1 Chron. 10.

3, 4, 5, 6, 13,

14.

2 Kings 19.

37.

— 24. 12,

14.

— 25. 3,

5, 7.

1 Kings 22.

34, 37.

2 Kings 9. 33.

— 10. 7,

17, 25, &c.

Acts 5. 5, 10.

hood, and Profanation of his holy Name? And that this is God's usual Method of dealing with such Sinners, the Prophet Zechariah tells us, That the Swearer shall be cut off, and that there is a Roll of Carvers that shall enter into his House, and consume the Walls, Stones, and Timber thereof. And Moses tells us, That if Men will not fear this glorious and fearful Name, (the Lord thy God) their Plagues shall be many and wonderful. And to end all in the Son of Syrack's Words, Accustom not thy Mouth to swearing, neither use thy self to the naming of the holy One; for a Man that useth much swearing shall be filled with Iniquity, and the Plague shall never depart from his House.

Zech. 5. 4.

Deut. 28. 59.

Ecclesi. 23. 9, 11.

Q. Which is the fourth Command?

A. Remember the Sabbath-day to keep it holy, six Days shalt thou labour, and do all that thou hast to do; but the seventh Day is the Sabbath of the Lord thy God: In it thou shalt do no Manner of Work, thou, and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattel, and the Stranger that is within thy Gates: For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day, wherefore the Lord blessed the seventh Day, and hallowed it.

Q. What do you mean by a Sabbath, and how came this Word (Remember) to be affixed

fixed to this Precept, more than to any of the rest?

A. By Sabbath, we understand a Day of Rest, or that seventh Day which God had appointed to be exempted from all servile Work and Labours, in Memory of his perfecting and finishing the Works of his Creation, on this very same Day which followed the other six; in which the Heavens, the Earth, and the Sea, and all that are therein were made. And thus the divine Historian Moses explains it, The Heavens and the Earth were finished, and all the Host of them: And on the seventh day God ended his Work which he had made, and he rested on the seventh day from all his Work which he had made: And God blessed the seventh day, and sanctified it, because that in it he had rested from all his Work which God created and made. This true, Josephus tells us of Appian, "That he reported the Word Sabbath to proceed from the Egyptian Word Sabbath, which the Egyptians called those Distempers which affected their Groin". So that the Israelites on the seventh day resting from their Journey in the Wilderness, and being at Ease, and refresh'd, and not being obliged to stir from their Places, or remove from their Tents, did call this Day the Sabbath, or Sabbath: And of the same Opinion was Tacitus in his History, speaking much to the same Purpose, or

Words

Gen. 2.1, 2, 3.
Exod. 20.11.
— 31. 17.
Deut. 5. 14.
Heb. 4. 4.

Joseph. contra
App. lib. 2.

Words to the like Effect. "That for
 Tacit. lib. 5. "these their loathsome Ulcers and Di-
 Hist. "seases they were banished out of *E-*
 "gypt, and after travelling, being eased
 "in the Wilderness, called the Day of
 "their Cessation, or Refreshment after
 "their Journey, a *Sabb*, or *Sabbath*."

But since this most Authors take to be
 a Fiction, or a Reproach cast upon the *Is-*
raelites; we shall acquiesce in the first
 Sense given us, by those who are Masters
 of the *Hebrew* Tongue, and acquainted
 with the *Jewish* Rabbies: That it is a
 Lev. 23, 32. Day of Rest, or Quiet, or a Relaxation
 from all slavish Works, and manual Em-
 ploys, and from all those Labours of the
 Body and the Mind, wherein the Service
 of God is not concerned. This is the
 Tertull. adv. Sense and Importance of the Command,
 Marci. lib. 2. and it only excludes these; but to preach,
 cap. 21. pray, and read, or to meditate, and think
 of the Works of Creation, on God's Pro-
 vidence, Beneficence, and Justice, or to be
 taken up in the Works of Necessity and
 Mercy, is the End of this Rest, and the
 keeping and sanctifying of this Sabbath,
 and so cannot here be forbidden.

And hence the *Septuagint* borrows the
 — 25. 2, 4. Word *σαββατισμ* from the *Hebrew*, and
 by a Metonymy, use it frequently for the
 seventh Day, which is thus hallowed, or
 in which Rest is appointed; so that it is
 often taken for either or both: For, as no
 Work

Work can be done, without assigning a Time in which it may be done; so the one cannot exist without the other, or the Sanctification without the seventh, or the Thing sanctified: That is, if there be a Rest, there must be a Time, or Day, in which we must rest.

Remember therefore the Sabbath-day to keep it holy; six Days shalt thou labour, and do all that thou hast to do: But the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no Manner of Work. The Word *Remember* in the *Hebrew* is very emphatick and expressive, by *Remembring*, be thou sure to remember, be thou very careful, diligent and solicitous, ever watchful and attentive, and so strictly mindful of all thy Thoughts and Actions, that thou never once let this slip out of thy Memory, to keep one Day in seven holy to the Lord thy God, *who has brought thee safe out of the Land of Ægypt, and from the House of Bondage.* And the Reason why this *Memento* is affixed to this Command more than to any of the rest, may be this, that the *Israelites* being so intent on their carnal Pleasures and worldly Business, or so taken up with things terrestrial, which were of present Profit or Advantage to them, that they were apt to have neglected the celestial, which were of far greater Weight and Consequence to their Happiness. And

Deut. 5. 12;
13, 14, 15;

Exod. 16.28,
29.

— 31. 13,
14, 16, 17.

therefore, to prevent this Contempt, or Omission, or to rouze and stir them up who were guilty; (of which we read in their gathering, or going out to gather Manna on the seventh Day, a thing done in a Month, or a little after their coming out of *Ægypt*.) God was pleased in the solemn Promulgation of this Law on Mount *Sinai*, to add this Watch-word and Note of Attention, *Remember*, that they might the more carefully for the future observe that which was then with so strict a Charge given, and so great Care and Circumspection again repeated, and recommended to them. *Verily, my Sabbaths ye shall keep; wherefore, the Children of Israel shall keep the Sabbath, to observe the Sabbath throughout their Generations for a perpetual Covenant.*

Moreover, as this Command stands between the two Tables, and points at our Duty to God, our selves, and our Neighbours. For, on this Day, or Sabbath, it being usual among the *Jews*, to have the Law read, and all the Doctrines taught them, that had any Reference to God's Precepts, Judgments and Statutes; the Omission of keeping the Sabbath, or seventh Day, wherein these Things were weekly revived, or their Memories refreshed, was next to despising, or cancelling the very Laws themselves. Or, as the learned *Grotius* excellently observes, "The
"for-

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“ forgetting or contemning of the Sabbath
 “ is denying the Creation of the World,
 “ and consequently, God the Maker and
 “ Creator of it.

Hug. Grot.
 in Explic. 10.
 Precept. 4.

Q. *What do you mean by God's blessing
 and hallowing of the Sabbath-day?*

A. By it I understand his separating of
 it from prophane Uses, setting it apart
 for his Service, and consecrating it for di-
 vine and religious Offices. And as there
 can be nothing of Sanctification or Sanctity
 in inanimate Creatures, sanctifying, or
 blessing of them, can signify no more than
 the Destination, or Appointment of them
 for sacred and holy Uses, or such divine
 Exercises and Employs, as exclude all ser-
 vile Works and Occupations. So that on
 this Day, which is thus hallowed, *We are*
to do no manner of Work, neither we, nor our
Sons, nor Daughters, nor Strangers, nor Cat-
tel, &c. because the Lord rested on this se-
venth day, and blessed, and hallowed it.

Exod. 31. 13,
 14, 15, 16.
 Deut. 5. 12,
 13, 14, 15.

And though we do not read of the Patri-
 archs observing of this Sabbath, or of their
 doing any more than resting on it: Yet
 we cannot suppose, but that these holy
 Men did in it meditate on the Works of
 God's Creation, praise, and adore his won-
 derful Goodness, who had made all the
 Creatures for their Subserviency and Use;
 and did most humbly supplicate and pray
 for the Continuance of his Favour, who
 had thus wonderfully, and most bountiful-

ly provided for them ; for as they were rational Creatures made after God's own Image, they must be sensible of the Dignity of their Natures, and the End of their Creation ; and so consequently, that something more must be required of them than of the Brutes, and purely sensitive and animal Creatures, who only rest on this Sabbath when they can do no more : But for Man, who bears the Stamp and Impress of his Maker, and knows the many Obligations which he owes him, and how that without him he cannot live or subsist for a Minute. I say, the Necessity of this Dependance, and God's Care and Preservation of him must naturally, and of Course excite him to the Acts of Prayer, Supplication, Adoration, Praises, and Thanksgiving : And this we must believe, to have been the very Way and Method, after which these holy Men of old did keep this Sabbath, and sanctify it.

And tho' there be no positive Command for the keeping of this seventh Day, till the Proclaiming of the Decalogue on Mount Sinai : Yet we take that Precedent set the Patriarchs, or God's resting on the seventh Day, after finishing his Works (that is the several Species, tho' not the Individuals, *For my Father, said our Saviour, works hitherto, and I work,*) and blessing, and sanctifying this Sabbath to be the first and original Institution of it ; and if he had not

Gen. 2. 2.

Heb. 4. 4.

John 5. 17.

not so designed it and devoted it for holy and religious Offices, and had not expected such Performances from these holy Men, we cannot think that he would, before the Promulgation of the ten Commands, have found Fault with those who had violated the Sabbath, by going out on that Day to look for Manna, when of Purpose, that they might rest on this seventh day, and observe it, they were ordered on the sixth, to gather the double Proportion of other Days. So that *Moses*, by what he says on this Head, does clearly convince me, that the *Israelites*, before this Time, had a true Sense of their Obligation to keep the Sabbath. And since many of them, probably because of their Hardship and Oppression, or their idolatrous Worship and Conversation among the *Egyptians*, or the Plenty which they had met with, after their Delivery out of Bondage, or for some such like Reason, had forgot keeping of the Sabbath, which was not in any publick Manner expressly commanded to be kept before; that therefore God might have thought it now necessary for the Advantage and Good of all his People in a most solemn and tremendous Manner, with Fire, Thunder and Lightning, to proclaim the keeping and sanctifying of it for ever.

— 20. 8, 9,
10, 11.

This being my humble Opinion and Sense of the Matter, or being fully convinced of this Truth, from the Quotations

in the Margin, and the foregoing Reasons. I shall not farther engage my self in those Disputes so warmly managed by our Orthodox, as well as *Romish* Divines, the former I mean the Modern and Reformed in this Point, differing as much among themselves, as any of the *Popish* do: But they who would see more on this Subject, or the Arguments used by both Sides, may read them at large in *Rivet's* Explication of the fourth Command, or in *Waleus*, or *Gomarus*, who are quoted by him.

Rivet. in
Gen. 2. 3
Exod. 20.

Q. Were all Men, as well as the Jews, obliged to keep this Sabbath, or precisely the seventh, after the six Days of Labour? Or, is this Command purely moral, so that there can be no changing of the Day, or any Alteration of this Sabbath, without a Breach of the fourth Command, or being guilty of Sin?

A. As this Command is partly Moral, and partly Ceremonial, we say, that what is moral is obligatory on all Men; for, as founded on the Law of Nature, and being the Production of Reason, none can pretend to be exempted from the keeping or observing of it; that is, as this Law requires, or commands, that we should worship and adore the Author of our Being, and consign some competent Part of our Time for doing of it in: It is natural, and must always oblige every Man to Obedience. But, as it commands the seventh, after six Days of Labour, to be observed,

served, or this more than the fifth, or the sixth; or, that this Sabbath should begin Lev. 23. 32. Exod. 16. 23, at one Evening, and so continue to the Evening of the next Day: And that it 20. 35. 2, 3. should be so strictly and rigorously kept, that one was not to remove from their Tents, or Dwelling, kindle a Fire, or dress any Meat on it, it must be Ceremonial and Typical, and at the Pleasure of the Lawgiver liable to Alteration and Change; for tho' all the other Precepts of the Decalogue are unalterable, as commanding and forbidding what is known to be good or evil by the Law of Nature, and the Illumination of right Reason; yet the appointing of a definite Time of Worship, or after such Modes and Forms, or with such and such Restrictions and Limitations, being a Thing indifferent, and arbitrary, in Respect of the Legislature, is by the same Power changeable at Pleasure; and they who were obliged to obey, are no longer confined to Obedience than this Supreme Lawgiver thinks fit to require, or command the same.

As the Sabbath therefore, or the seventh Day was given the *Jews* for a Day of Rest, and they commanded to keep it holy with such and such Conditions and Restrictions, it was obligatory upon them; but yet could not upon those who lived where this Law was not known, nor promulged: Nor are we Christians obliged to keep strictly this Law, or observe it,

Exod. 31. 13,
16, 17.
Deut. 5. 14,
15,

according to the literal Sense, that is, the seventh after the Creation, or our *Saturday*, which is the *Jewish Sabbath*. And the Reason is plain, because it is neither natural, nor moral; and besides, it was particularly calculated, and adapted for the *Jew*, was a Sign of a Covenant which God had entred into with them, and was a Type, or Psefiguration, or a Memento of their being delivered from their *Egyptian* Bondage under *Pharaoh*: All which seem to respect the *Israelites*, and to have a Relation to them, and their Concerns, and to no other besides.

But which is farther to be considered, this individual seventh Day could not possibly be observed by all; for if we take Notice of what Cosmographers and Mathematicians tell us, which we cannot rationally deny. That the Earth in its Form is globular, and that with some of the Inhabitants that is Day, which with others is Night. I say, if we suppose, that in some Places the Day begins at Sun-rising, and in others at Sun-setting. We cannot possibly conceive, that one and the same Sabbath, or the self-same numerical seventh Day can be universally kept; or by all Persons in all Places of the World on the very same individual Day, because they who live in the remotest Parts of *America* must have a Day different, and distinct from what the Inhabitants of *Assyria* have, (which is

by

by many suppoled to be the Place) where Man was created, and the Sabbath was first instituted and appointed to be kept for a Day of Rest. And that this may farther gain on our Belief, we have had those Witnesses who have travell'd round the World, that is, from West to East, and on the contrary, and returned to the same respective Points again, who, according to their different Voyages, have declared, that they have either lost, or gained a Day. So that by Consequence, it could not be every where the same Sabbath, or seventh Day, that they kept for the Worship and Service of God.

Q. Is this the Reason that we Christians keep the eighth, or have changed the Jewish seventh into the first Day of the Week, or into our Christian Sabbath?

A. No, but because our blessed Redeemer did on this Day rise from the dead: And since the Jews were obliged, in Commemoration of their Deliverance out of Ægypt, and of having Manna plentifully in their Need rained upon them, to keep that Day holy, or for their Sabbath, much more should we Christians, in Remembrance of the Holy Jesus's Resurrection, by which we were rescued from an infinitely greater Servitude of Sin and Sathan, and not only entitled to all temporal and spiritual Blessings here, but even to those Mansions which are in Heaven reserved for us hereafter. I say,

say, in Commemoration of these inestimable Benefits, we Christians have far greater Reason to keep holy our Sabbath-day, or that Day on which our blessed Saviour rose for our Redemption, and purchased an eternal Rest or everlasting Felicity for us. I shall not now enter into the Debate, whether the keeping of this first Day of the Week for our Sabbath be of Divine Institution or Appointment, because we have no express Precept for it in the New Testament. Yet since our blessed Master rose on this Day, appeared to his Disciples on it; the Holy Ghost descended, and that the Apostles met, preached, and administered the Holy Sacraments, and collected, and gave Alms on it: And that the Primitive Christians, and the Universal Church, since the Apostles Times, have kept it holy, and observed it for religious Exercises, we look upon it as our Christian Sabbath, and do believe it to be unalterable, or that it is to be inviolably kept to the End of the World; notwithstanding what Mr. Calvin, and his Followers, object to the contrary.

Q. Are not we, as well as the Jews, obliged to observe one Day in seven (though not precisely their Sabbath) for Religious Exercises? Or, are we not to devote the seventh Part of our Time for the Service of God, and those other Duties required to be performed on this Christian Sabbath, as well as they?

Mat. 28. 1, 6.

Mark 16. 1,

2, 9, 14.

Luke 24. 1, 6.

John 20. 1, 2.

Mark 16. 14.

John 20. 19.

Acts 2. 1, 2,

3, &c.

— 20. 7.

1 Cor. 16. 2.

Ignat. Epist.

ad Mag. par.

8, 9. ad Pbi-

lad. par. 6.

Tertull. lib.

de Cor. Milit.

cap. 3. lib. de

Idol. cap. 14.

Et in Apol. ad

Gent. cap. 16.

Euseb. Eccles.

Hist. lib. 4.

cap. 22.

Clem. Alex.

lib. Strom. 7.

cap. 7.

A. I do take it to be very rational, and our bounden Duty, that we should consecrate the seventh Part of our Time to the Service of God, or to the worshipping and adoring of our Maker: For, if the *Jews* were under strict Obligations and the severest Penalties, of remembring the Sabbath-day, or keeping holy the seventh, after their six Days of Labour, because God had created the World, and all Things in it for their Subserviency and Use, and not only that, but on this Day, had delivered them from the greatest Slavery and Oppression: Much more should we Christians, who have greater, nay, infinitely greater Mercies conferred on us, and far more transcending Light and Knowledge than they had, believe ourselves obliged to devote as much, if not more of our Time to the Service and Worship of God than the blind and obdurate *Jews*: And indeed, if there was not a stated and fixed Time, and some Portion of it allowed, (tho' that be as little as in Reason we could expect to be demanded of us) yet it is but too probable, that if it was not for that, we should be as apt to forget our Duty to God, as the Season, or Time in which it was to be performed by us: And therefore necessary it was, and must be, that a seventh, or Sabbath-day should be kept by us Christians, as well as by the *Jews*.

Q. Then

Of the CHURCH

Q. Then no other Days or Festivals are to be kept by us, but the Lord's-Day, since God obliges us to no more, and commands us, in the other six, to follow our necessary Labours and Employes for the Benefit of our selves and our Families?

A. In this you are much mistaken, for the Words (Six days shalt thou labour, and do all that thou hast to do,) are not preceptive or commanding, but left to our Liberty and Discretion, so that we indulge not our selves in Idleness, omit not our necessary Callings, or discharging of those several Offices, or respective Places with which we are entrusted, for the publick, or our own, and our Families Good. What Time, I say, can be spared from these private and publick Trusts, no doubt on't may be lawfully employed (tho' on the Week-days) in religious Worship and Devotion, or in Fasting, Humiliation and Prayer: And much more, when our Obedience is required by the Authority of the Church and State; which in Things indifferent must lay an Obligation upon us.

And hence we see the Lawfulness of keeping Days holy, that are by the Government appointed for Commemoration of great Mercies received, or for the Deprecation of impending Judgments, by Mortification and Penance. And the same may be said of the Church's keeping of our Saviour's Nativity, Circumcision, Re-
sur-

surrection, Ascension, and of remembring
 of the Saints and Apostles Martyrdoms,
 and of returning of Thanks to God, for
 their exemplary Lives and Sufferings, and
 the begging of God's Grace, that we may
 follow and imitate the same with Constan-
 ty and Patience, these all, I say, redound-
 ing to the Glory and Praise of God, can
 be no less lawful than the other; nay, are
 both, without all Manner of Controversy,
 very decent, expedient, and acceptable to
 God: And tho' the Dissenters following
Musculus, Ursin, Parr, and many of the Musc. in 4t.
Præcept.
Ursin. Diss.
Christian. de
Hom. Grat.
par. 3.
Parr. loc. 53.
in Galat.
Calvinists, may object against this, as Will-
 Worship, and no-where commanded,
 nay, as a Thing by *St. Paul* forbidden,
 who, they say, was divinely inspired, and
 had the Authority of God, when he thus
 reasoned about Days, Feasts, &c. *Ye ob-*
serve Days, and Months, and Times, and
Years: I am afraid of you, lest I have be-
stowed upon you Labour in vain. Let no
Man therefore judge you in Meat, or in
Drink, or in respect of an Holy Day, or of the
new Moon, or of the Sabbath-days: Yet
 all this notwithstanding, our Adversaries
 are much mistaken in the Point; and the
 Severity of their Censure proceeds purely
 from Prejudice, or Misunderstanding, or
 misconstruing of the Apostles Meaning. For
St. Paul does not absolutely upbraid the
Galatians, or those among the *Jews* then
 converted to Christianity, with the keep-
 ing. Gal. 4. 10, 11.
Col. 2. 16.

Dr. Hamm.
on the 4th
Comm. in his
Præf. Cat.

ing of Days in general, or after a Christian and Religious Way, by Praises and Thanksgiving, but after the *Jewish* or *Heathenish* Way, by sacrificing, offering of Incense, or worshipping of the Sun, Moon, and Stars, or doing Homage to any of their little Gods and Idols. This certainly must be that at which the Apostle levels, as you may see by *Gal. iv. 9.* or *2 Col. xviii.*

Either 9. 27.
1 Mac. 4. 59.

John 10. 22.

But which is farther to be consider'd, the *Jews* under the Old Testament, tho' they had Variety and great Number of Festivals appointed them by God, yet they kept several of their own, and are nowhere reprehended for it. Nay, the Feast of the Dedication was kept till our Saviour's Coming. And which is beyond all, he himself went to it, and gracing it with his Company, made it lawful and imitable: And whoever seriously reflects, that our Holy Days and Festivals are free from Idolatry and Superstition, from *Jewish* and *Popish* Sacrifices, and that we purely worship God in Sincerity and Truth, and humbly offer up our Praises and Thanksgivings for the Mercies and great Favours vouchsafed the Holy Martyrs, and us by their Examples, which on these Days we commemorate: And the many Benefits that the learned and unlearned reap by them, they minding the one of their Duty, and instructing the other in it: And how that finally, we do not own them to be

be of Divine Institution, or so strictly to be kept, as to exclude all necessary and urgent Labours in them, or the Universal Church from altering them, or substituting others in their Room, if pressing Necessity require it. It must then be Humour, Cavil, or Prejudice; or not being acquainted with our Way of Worship, which makes the Dissenters, or the Churches of Geneva and Holland, and some of the Protestants of Germany, find Fault with the Church of England's keeping of Saints or other Holy Days. This, or running into Extremes in their Arguments against the Romanists must be the Reason. And this last Opinion Charity obliges me to entertain

of them: Since Musculus on the fourth Command, in his Common Places, and Musc. Loc. Comm. in Prac. 4. Kuklin in his Leiden Disputations, thus

express themselves, *Quod in Ecclesia Christianorum memoriis & nominibus sanctorum, dies festi nuncupantur, quocumq; pretextu defendatur; nec auctoritate verbi Dei, nec institutione Apostolica nititur, &c.* "That

"which is kept up in Christian Churches
 "for the Memory of Saints, which are
 "commonly called Holy Days, let the
 "Pretence be what it will, or let Men
 "defend it how they please, yet there is
 "no Ground for it out of the Word of
 "God, nor any Apostolical Institution to
 "be met with for the Authority of such
 "a Custom." And much to the same

Pur-

Purpose are *Kuklin's* Expressions, which Severity and rash Conjectures seem to me to proceed purely from their Aversion to the Popish Number of Days and Sacrifices, or their Way of keeping Saints Days, which made the learned *Rivet*, who bitterly inveighed against the *Romanists*, so favourably judge of the *English* Protestants in this Affair. " Since the Church of En-

*Rivet. in 4.
Præcept. juxt.
fin.*

" gland (said he) worships God, as we do, and abhors the Idolatry of the Papists, I cannot be of their Mind, who are not afraid to call its Members Idolaters, because they keep a few Days, in Memory of the Apostles.

Q. I am very well satisfied now, that it is lawful to keep Holy Days, with the Restrictions and Limitations you have mentioned, but pray proceed, and tell me, how the Sabbath is to be kept holy?

A. The Sabbath is to be kept holy, by resting on it, and abstaining from all worldly Business, or from all manual and mental Employments; such as Handicraft Trades, tilling and labouring of the Ground, the Studies of the liberal Arts and Sciences, Gaming, Sports, and Recreations, and all those servile Labours and Occupations, in which Men are conversant, or their Beasts and Cattel are employed in the other six Days of the Week: For, the Command is express; In it thou shalt do no manner of Work, neither thou, nor thy Son, nor thy Daugh-

Daughter, nor thy Man-servant, nor thy Maid-servant, nor thy Ox, nor thy Ass, nor any of thy Cattel, nor the Stranger that is within thy Gates.

Q. By this Universal Prohibition then we are forbidden to read, pray, and preach, visit the sick, and cure the diseased, much more then, to ride to Church, and to dress and cook what we eat of this Day. Nay, if we Christians are to keep this Day as strictly as the Jews did, we are not to move from our Places, to kindle a Fire, or gather Food for our Sustenance, since they were not allowed to look for any Manna on the Sabbath-day?

A. But this Doubt is soon resolved, if we consider, that God only forbids our doing of our own Works, and not his, on the Sabbath; for, praying, reading, and preaching, hearing of the Word, and receiving of the Holy Sacraments, being all Parts of God's Service and divine Worship, and chiefly and principally for his Honour and Glory, are properly and peculiarly his Works, and not ours, and therefore, not here forbid us who are Christians, no more than reading, and expounding of the Law, or killing, and offering up of Sacrifices were forbidden the Jews; besides, Works of common Humanity, Necessity and Mercy were always an Exception in this Command: So that under the Law, the Jews were allowed to help their Neighbours

Acts 13. 27.

Numb. 28.

8, 9.

Mat. 12. 5.

Exod. 22. 4, 5.

Beast under a heavy Load, or to take that out that was fallen into a Ditch: Holy David did in his Necessity eat the Shew-Bread, which was only lawful for the Priests to eat: And our Saviour's Disciples did pluck the Ears of Corn, walking through the Corn-fields on the Sabbath. And which is beyond all, our blessed Master himself did cure, and restore a great many to Health on the Sabbath-day, using it as an infallible and convincing Argument, That no Good should be deferred on the Sabbath, the Sabbath being made for man, and not man for the Sabbath.

1 Sam. 21. 6.
Mat. 12. 3, 4, 11.
Mark 2. 23, 24, 15, 26.
Luke 14. 5.
Mat. 12. 13.
Mark 3. 5.
Luke 13. 11, 12.
— 14. 4.
Mark 2. 27, 28.

Q. It will then (I am of Opinion) from hence ensue, that it is lawful to draw out an Army, joyn Battle, and fight on the Lord's Day?

A. 'Tis true, that some have been scrupulous in this Point, and have thought it unwarrantable to besiege Places, fight, or shed any Blood on this Day; as we read of the Jews, in the Book of the Maccabees, who without any Resistance suffered Antiochus with his whole Army to destroy them, their Wives and their Children on the Sabbath-day: And Josephus in his Antiquities tells us, That it was their Custom only to defend themselves on the Sabbath-day, and not to fight, or offer Violence on it, though in the greatest Danger and Extremity; and hence it proceeded, that Pompey overcame them,

1 Mac. 2. 34 to 38.
Joseph. lib. Anti. Judaic. 14. cap. 8.

and

“ and took their City and their Temple
 “ with little or no Opposition or Resist-
 “ ance.” But though the Jews at first
 were thus superstitious, as to run any Ha-
 zard, rather than omit sacrificing, or keep-
 ing of their Festivals, especially the seventh
 Day, or their Sabbath; yet afterwards they
 found it necessary, and made a Statute,
That they should, even on the Sabbath-day
repell Injuries, fight their Enemies, and de-
stroy all the Heathen that did besiege and
attack them. And if it be lawful (as with-
 out doubt it is) to cure the sick, and heal
 the diseased, or to save a single Man’s
 Life on the Sabbath-day; it must be
 much more to defend the Publick, or
 save many Thousands by fighting on the
 same Day. And this no doubt was the
 Reason, why our blessed Master with this
 Argument reprehends and confutes the
 Jews. *If ye had known what that mean-*
eth, I will have Mercy, and not Sacrifice,
ye would not have condemned the guiltless.
 And to be sure, it would be a tempting
 of God, rejecting of his Favours, and
 throwing away of our own Lives, not to
 fight, or defend our selves on the Sab-
 bath, if approaching, imminent Dangers
 necessarily oblige us to it; the Works of
 Necessity and Mercy being always a law-
 ful Exception to the strict and rigorous
 Observance of this Command.

1 Mac. 2. 40,

41, 44.

Joseph. Ant.

lib. 18. cap. 12.

Joshua 6. 15,

16.

Mat. 12. 7.

— 9. 13.

Luke 13. 15,

16.

— 14. 5.

John 7. 22,

23, 24.

Q. Are we to do nothing on the Sabbath, but to rest from our worldly Business and Labours; since you tell me, that it is a day of rest, and so appointed of God, in commemoration of his resting from the Works of Creation?

A. Yes certainly we are, for as this Day is separated and set apart from the other Days of the Week, it must be for something else than a bare Rest: And therefore, as the Jews did on this day meet in the Temple or Synagogue, read and expound the Law, offer up Sacrifices, and keep this Day holy, by wholly dedicating it to these and other divine Services: So must we who are Christians, employ our Lord's Day in Prayer, Meditation, and Reading; as our private Prayers are not to be omitted for our selves and our Partners, so our publick must by no Means be neglected, when we approach and come to the House of Prayer. We are then of this Day to read, and hear the Scriptures read unto us, to joyn in the publick Prayers of the Church, and seriously attend to the Ministry of the Word. We are as often as an Opportunity offers, to receive the Holy Sacrament, instruct the ignorant, visit the sick, and relieve the necessitous, and do all the good Offices we can to the Souls and Bodies of Men, All which I shall briefly sum up in the 13th Canon of our Church.

Can. Eccl. 13. " All manner of Persons within

" within the Church of England shall
 " from henceforth celebrate and keep the
 " Lord's Day, commonly called *Sunday*,
 " and other Holy Days, according to God's
 " Will and Pleasure, and the Orders of
 " the Church of England prescribed in
 " that Behalf; that is, in hearing the Word
 " of God read and taught, in private and
 " publick Prayers, in acknowledging their
 " Offences to God, and Amendment of
 " the same, in reconciling themselves cha-
 " ritably to their Neighbours where Dis-
 " pleasure hath been, in oftentimes re-
 " ceiving of the Communion of the Body
 " and Blood of Christ, in visiting of the
 " sick, and using all godly and sober Con-
 " versation." And as for all this there is
 " an Ecclesiastical Law, so there is likewise
 " a Statute of the Realm, or an Act of Par-
 " liament made in King *Charles* the Second's
 " Time, " Whereby it is Enacted, That
 " all, and every Person, and Persons what-
 " soever, shall on every Lord's Day apply
 " themselves to the Observation of the
 " same, by exercising themselves thereon
 " in the Duties of Piety and true Religion
 " publickly and privately: And that no
 " Tradesman, Artificer, Workman, La-
 " bourer, or other Person whatsoever shall
 " do or exercise any worldly Labour, Bu-
 " siness, or work of their ordinary Call-
 " ings upon the Lord's Day, or any Part
 " thereof (Works of Necessity and Cha-

Stat. Anno 29.

Car. II. cap. 7.

Car. I. An. 1.

cap. 1.

Car. I. An. 3.

cap. 1.

city only excepted :) And that every
 " Person being of the Age of fourteen
 " Years, or upwards, offending in the Pre-
 " mises, shall for every such Offence for-
 " feite the Sum of Five Shillings, &c." And
 thus we see, how the Sabbath-day is to be
 kept, sanctified, or hallowed by the Laws
 of God and Man. But though the San-
 ctions of Men may be forgot, or connived
 at, or Justices of Peace, Church-Wardens,
 Constables, and other Officers, may neglect
 flight, or omit the putting of humane
 Laws in Execution; yet God, if we do
 not seriously repent and reform, will not
 be slack or remiss in punishing those who
 violate this most sacred Law. And this
 by his Servants and the Prophets God is
 pleased to tell us, *Did not our God bring all
 this Evil upon us, and upon this City; yet
 ye bring more Wrath upon Israel by profaning
 the Sabbath. And my Sabbaths they greatly
 polluted; then I said, I would pour out my
 Fury upon them in the Wilderness to consume
 them. Behold, the days come that I will
 send a famine in the land, not a famine of
 Bread, or a thirst of Water, but of hearing
 the Words of the Lord. And they shall
 wander from Sea to Sea, and from the North
 even to the East, they shall run to and fro to
 seek the Word of the Lord, and shall not find
 it.*

Neh. 13. 18.

Ezek. 20. 13,
21.

Amos 8, 11,
12.

And hence we see the great Hazards
 they run, who by their Sporting and Gam-
 ing,

ing, or their Drunkenness, Idling and Loitering, or their undertaking of Journeys, Business, or any servile Employ, prophane the Sabbath, and thereby expose themselves to these great and terrible Judgments. Indeed, to walk a little, or to recreate ourselves (after joyning in the Prayres of the Church, and when the Service of the Day is over) so we do it innocently, and without giving Offence, cannot be sinful or unlawful; but to spend the Remainder of the Day in Riot and Excess, in loose and idle Company, where there is nothing but Leudness and Debauchery, must be a Scandal to our Christian Profession, and even make us Protestants more guilty of the Profanation of the Sabbath than the Papists or Romanists, who on this Day allow publick Sights and Plays, and all Manner of Games; for though this be very sinful, and not to be practised by holy or religious Men, yet it cannot be altogether so bad as that of impairing of our Healths, eclipsing of our Reasons, and drowning of our Senses with Surfeiting and Drunkenness, which not only waste our Substance, and destroy our Bodies, but utterly and for ever ruin our immortal Souls.

Q. But before you end this Precept, or come to what is forbidden or required, I would willingly know what the meaning of God's resting on the Sabbath is, or how far we are able to imitate the same?

Q 4

A. By

A. By resting is understood, that God in the six Days perfected all his Works that he intended to create, or that then he had desisted, and finished them without being weary, or tired with making of them; it was but speaking the Word, and they were made, or commanding them to be done, and they were streight and immediately finish'd: So that there is a vast Odds and Disproportion between finite and infinite Power; for tho' Men are wearied and fatigued with their Labours, their Spirits be drained, and their Strength decayed when employed about their necessary Affairs, or have ended the Work of the Day; yet God, *the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary.* And as he thus made the World, and all Things therein contained, so without making of any more Worlds, or new Species (which without doubt he could have made had he pleased) he desisted from his Labours, and then by his Care and Providence did sustain, preserve, and govern what he thus in the six Days of Labour thought fit to create. So that as that divine and exact Historian tells us, *There was a succession of time, and the space of six days, in framing of all those things, which God said, when he had made them, were all very good.* Which destroys the Opinion of Epicurus, who would have God to be an idle Spectator, who did not mind

Isaiah 40. 28.

Gen. 1. 31.

or concern himself with the Affairs of Men: And that of the Son of Syrack, who believed all Things to have been created in the very same individual Instant, as some have construed his Words. But if by them he means, that the Heaven and Earth were first created, and that from their Seeds all other Things were extracted and produc'd. He differs very little, if any Thing from Moser in his Description of the same, *He that liveth for ever created all things in general.* *In the beginning God created Heaven and Earth, and on the seventh day he rested from all his Work which he had made.* Ecclus. 18. 1. Gen. 1. 1. — 2. 2.

Q. I desire you would let me know what is required and forbid in this Command?

A. In this Command we are required to rest from all our Labours on the Sabbath-day, and not we our selves, but our Servants, and our Cattel, and the Stranger and Sojourner that is within our Gates. For God knowing the Severity and Cruelty of the Jews, and the rigid and harsh Temper of some Sort of Men, who might think that they never did exact too much Labour of their Servants, or of their Beasts, was so very pitiful and favourable to both, that he enjoyned them a Rest, and exempted them from working, as well as he did the Master himself. But the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any Work, thou nor thy Son, nor thy Daughter, nor thy Man-servant,
nor

nor thy Maid-servant, nor thine Oxe, nor thine Ass, nor any of thy Cattel, nor the Stranger that is within thy Gates, that thy Man-servant and thy Maid-servant may rest as well
 Deut. 5. 14, as thou. And in the subsequent Verse
 15. God uses a very forcible Argument to engage this People, and induce them to be merciful, if they had any Sense of Gratitude or good Nature left in them: And remember that thou wast a servant in the Land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day. And God knowing the Frailty and Infirmary of Man's Nature, or the Make and Composition of his Body, That his strength was not the strength of stones, nor his flesh of brass, was willing, that all without Exception should have Ease and Relaxation from their Labours of this Day; that they might recover their Strength, and recruit those Spirits which they had impair'd and wasted in the precedent Week. And he that shall consider the great Goodness of God to him, in making the Difference between him and his Servant, who at the same Time could have exchanged their Circumstances, and placed the Hireling in the Master's Station, can have very little Reason to deny that Liberty to his Domesticks, or any of his Family and Dependents, which is so freely given

Joh 6. 12.

given to himself. And indeed, when we reflect, that our Servants are rational Creatures, Partakers of the divine Goodness, capable of lauding and adoring of our great, kind, and common Benefactor, and that we are alike entitled to eternal Bliss and Felicity; we are most ungrateful to God, and very cruel to their Souls, if we let them famish or starve, for want of that Food which properly on this Day is to be administered to them. Therefore, since in this Particular there is no Difference, the bond and the free, the circumcised and the uncircumcised, being the same in Christ Jesus our Lord, it is what we are bound and oblig'd to, to let our Servants, as well as our selves, keep holy the Sabbath-day. Col. 3. 11.

We are required of this Day to rest likewise from all Sin and Iniquity, or, as the Apostle to the Galatians phrases it, from the Works of the flesh, such as, Uncleanneſs, Drunkenneſs, Intemperance, Witchcraft, Idolatry, and the like. Gal. 5. 19. And though from these we are every Day obliged to abstain, by our baptismal Vows and sacramental Engagements; yet more particularly on this Day which we are expressly commanded to sanctify, and particularly appropriate to the Service of God, and in which we should be of such a Frame and Composure of Spirit, as not to do our own Works, or speak our own Words: Which the Prophet *Isaiah* calls a *spiritual and an holy Sabbath*, *Isaiah 58. 13*
which

which is pleasant and acceptable to the Lord.

This Command likewise requires, that we should meditate on the Works of God's Creation, admire, extol, and adore the wonderful Contriver of the World, and of all Things contained in it, and not only have awful Thoughts and Apprehensions of his Greatness and immense Perfections, but likewise retain a most grateful Sense of his Goodness and Beneficence, who has made all the Creatures for the Use and Subserviency of Man, thus accommodating and taking Care of us, who of all the Creatures made him repent that he made us, and after our Fall and Apostacy, giving us a Saviour, who on this Day likewise redeemed us, and by his Resurrection rescued us from infernal Misery and Ruin, ought to be the Subject of our constant Praises and Thanksgivings, not only on this Sabbath and seventh Day, but on all the Days of our Life.

In short, here we are required to sanctify and keep holy this Day by privately praying, and publickly joining in the Service of the Church, by reading, hearing, and preaching of the Word, by catechising of the Young, and informing of the Old, by instructing the ignorant, and convincing the obdurate, reclaiming the wandering, and converting the wicked. On this Day we are to make up our Differences, and heal our Breaches, to forgive all Injuries and

and Affronts, and reconcile our selves to every offending or offended Neighbour, We are to take every Thing in the best Sense and Meaning, favourably construe all the Failings, Escapes and Miscarriages of Men, and to extend our Charity and Beneficence to all who may be proper Objects of the same. In a word, this Command requires paying of all due Regard to God's Ministers, respecting them for their Works Sake, and allowing them that Competency and Subsistence, which God and the Laws of the Land have given them. It requires that we should cloath the Naked, feed the Hungry, visit the Prisoner, and redeem the Captive and the Sick, and heal the Diseased, and seasonably assist them who are troubled in Mind, Body or Estate, or to do all the good Offices that we are able, or can possibly think of, to the Souls and Bodies of Men.

And by these 'tis easy to know, what is here forbidden, or reprehended by this fourth Command. No doubt this Precept forbids all servile works to be done on this Day, wherein we, our Children, Domesticks, Servants or Cattel are concerned, since they are all to rest as well as we. And here all are reprehended, who refuse, omit, or neglect going to Church, and joining in our publick Assemblies; or who loiter and idle away their Time at Home, thinking that there they may be better, or

as

as well employed ; when in the House of Prayer God particularly has promised to be present with them, who there are met together in his Name. They are likewise guilty of the Breach of this Precept, who come not in due Time to Prayers, or by their late coming in, are a Scandal to their Brethren, and Disturb their Devotions ; or by their rude and unmannerly Carriage dishonour God's Name, and profane his Sanctuary. This Command, in short, forbids all Excess and Intemperance, all vain, foolish, idle and unlawful Games, all scandalous Sports and Diversions ; and every Recreation that is not innocent and inoffensive, and does not in some Measure tend to the Health of our Body, and edification of our selves and others. In one Word, this forbids all Buying and Selling, or Bargaining ; all Trade, Traffick and Commerce, going to Fairs, Wakes and Markets ; undertaking of unnecessary Journeys, encouraging of Suits and Differences, or sowing of any Discord between Friends, Neighbours, or Acquaintances ; or doing of any Thing that is a Breach of Justice, or the Rules of Charity and Mercy ; whoever on this Day, impairs the Health, Wealth and Quiet of his Brother, or any way damns his outward or inward Estate, is a Transgressor of this fourth Command.

Q. Which is the Fifth Command ?

A. Ho-

A. Honour thy Father, and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

Q. I shall desire the Favour of you to explain the Words, (Father and Mother) or to let me know who are understood under these Titles, in the Old and New Testament?

A. By Father and Mother, we are to understand, not only our natural Parents, who are the immediate Instruments of our Generation, or our Grandfathers and Grandmothers, and all other Ascendents, and those who by Law, are adopted, and put in the Place of Parents; but likewise Kings, Princes and Magistrates, Husbands, Masters and Governors; all Bishops, spiritual Pastors and Teachers, and every other Person superior to us in Dignity, Office, Place, or any other Capacity; so that here are comprehended all natural, civil, and ecclesiastical Parents, who by Nature, Law, or Religion, have the Names of Father, Lord or Master given them; which will be yet better understood by considering those different Degrees of Honour, and Deference, which are to be paid, or given unto them.

Indeed, our Father and Mother, who are under God, the immediate Authors of our Being, and Production; who have supported maintained and educated us, who in our Infancy and Youth have brought us

*Vide Sander.
de Consi. pral.
7. Sect. 16.
Gen. 41. 48.
— 45. 8.
Judg. 17. 8.
1 Sam. 24. 11.
2 Kings 2. 12.
— 5. 13.
— 6. 21.
Acts 22. 1.*

in.

up, and defended us, and in this most helpless and disconsolate Condition, have pitied, relieved, and succoured us; I say, they who have always wished us well, and have had a tender Regard for us; nay to a great and inexpressible Degree, have loved us, their Bowels and inward Parts, earning and melting within them, ought in Justice and Gratitude, to have an equal Return of Affection, which must constantly be shewed by that Honour and Esteem which we have them in: For as their Love towards their Issue is far beyond that which they bear to any others; so should the Childrens be the same in Proportion to that which they bear to them: And how can their frequent Care, continual good Wishes, and constant Desires of doing good to their Children, but in Gratitude oblige them to have equal Dispositions and Affections to their Parents; who (without having any Thing in View but their Good and Happiness) do daily and almost every Minute bestow their Favours upon them.

*Vid. Senec.
lib. 3. de Be-
nef. cap. prim.*

No doubt, this was the Reason why amongst the most rude and barbarous Nations, the Respect which was shewed to Parents, was called by the Name of Piety, that it might intimate to us, that Parents by their Love, Care and Protection, and that Provision which they daily had made for their Children, had in some Sort resembled

sembled the divine Providence ; and being thus the liveliest Images and Representatives of his Bounty and Goodness, should next and immediately after him, have the greatest Honour, Respect and Veneration paid them ; and that in Regard to that sacred Name and Character which they bear. And truly they who are defective in this Duty, and return not their Fathers Kindness and Beneficence, will no doubt on't, in like manner be unjust, and ungrateful, to their supreme Benefactor and Parent, from whom originally they receive what ever they have, or are possessed of. Very well then may they be said to be unthankful to God, who are so base to their Parents ; or to be impious in reference to him, who are the very same in regard to them.

But that I may speak more particularly to this Honour, which is due to Parents, and shew the Nature and Quality of it ; or how large and extensive it is, which takes in all the good Offices and every Act of Benevolence, that we can possibly think of, or are capable of doing. I shall first with those that understand the Meaning of the *Hebrew* Word *PIHEL*, take it to signify a Thing very weighty, ponderous or grave, which will readily inform us, that the Persons of our Father and Mother, should not be slighted or despised, nor, as Things of no Worth and Signification, laid aside and disregarded by us ; but on the

contrary, that they should be much admired and esteemed, greatly revered and extolled, and the highest Value put upon them, as the Authors of our Being, and without whom we could not have been or subsisted for a Moment; or which is beyond all temporal Blessings, we should not have had the Means of Grace, nor the Hopes of Glory, the least of which do far exceed all the Returns that we can possibly make our Parents.

How great Reason is there then, for paying them all necessary Homage and Deference, and respecting of them, as subordinate inferiour Gods, from whom under the Almighty we derive our Existence.

Exod. 21. 2. 7.

Deut. 15.

12, 13.

— 21. 18,

19, 20, 21.

Institut. Just.

lib. prim. tit.

8. de Pat. Pot.

Vid. Hottem.

& Mynsing.

in hunc loc.

Digest. lib.

prim. cap. 6.

de his. qui sui

vel ut ju.

Vide Wesem.

& perez. in

hunc tit. Co-

varruy. l. 3.

var. cap. 14.

Less. 2. cap.

5. dub. 4to.

Grot. de Fur.

B. & pac. lib.

2d cap. 5.

And this Honour must be shewed by civil, mild and becoming Language, and by a courteous, decent, and mannerly Behaviour, either by bending of the Body, uncovering of the Head, looking gravely, modestly, and soberly, standing in their Presence, and sitting down by their Permission, and shewing all the Signs and other Marks of an humble and dutiful Carriage. And as this submissive Deportment is what, by Nature, the Father may Challenge, and what the Law of God, did indulge the *Patria Potestas* with, he having in Effect, the Power of Life and Death in him; or at the least, the Freedom of the Disposal of his Person, Liberty, and Goods. We cannot think it Harshness or Severity,

to force this Obedience where it is obstinately or perversely refused; tho' it were heartily to be wished, that this Duty were rather cheerfully and readily performed, than by Force and Compulsion extorted from such wicked and rebellious Children.

For such Sons of *Belial*, who can deserve no better Name, tho' they may seem to extenuate this Guilt, or plead for their Undutifulness and Disobedience, from the Harshness, Peevishness, Passion, or Unkindness of the Parents, yet they are to consider, that not any Excuse, Pretence, Evasions or Objection whatever, will free them from their Duty, or cancel that Love and Obedience, which they owe their Father that begat them, or their Mother that bare them: And seeing it is impossible to recal what is past and done, or to unmake what is already made, or to annihilate that Soul, which by the Benefit of Generation is infused into our Body, and united to it; we have all imaginary Reason to laud, praise, and extol, to reverence, adore, and admire the efficient and Instrumental Causes of both; and this sufficiently confutes that Position, and false Reasoning of *Seneca*, "That since our Parents have
Senec. de Benef. lib.
 " only given us a Being common with
 " Brutes, and other Animals, which barely
 " depends upon Production, and gives no
 " more than a sensitive, or corporeal Life;

“ which likewise gratifying their own Appetites, and preserving their Memories to Posterity ; Children, *says he*, can have little or no Obligation to them.” But since, as before I hinted, our Parents are the Instruments of our Generation, and that without them, we could not be capable of enjoying those inestimable Blessings which now we possess, and are intitled to hereafter, as the Felicities of this and a better Life ; we are by all the Ties of Nature and Gratitude obliged highly to honour and esteem them.

Col. 3. 20.

And the Result of this Reverence and Respect, will be an intire Obedience to their Commands, and a cheerful Submission to their Will and Pleasures in every Thing lawful or indifferent, which is not contrary to the Law of God, or opposite to the Statutes and Sanctions of Men. The Apostle to the *Colossians* tells us, *That Children are to obey their Parents in all Things, because it is well-pleasing to the Lord* : The Meaning of which can be no other, but that we are to Obey our Father and Mother in every thing, that is not sinful, and forbidden, or contradicted by a higher or superior Power. Therefore in this Case, when the Son is out of the Family, and has hired himself to another, who has laid such Commands upon him, as are contrary to the Father's, then certainly the Master's, and not the Father's are to be obeyed.

Tho

Tho' this declining the Father's Command must be with Deference and Respect, shewing all the Marks of Readiness and Willingness, when it shall be in his Power to obey.

But then, if the Son be under the Father's Roof and Tuition, the Father has still a Power to command; and the Son is not only to obey in Things enjoined by a positive and divine Law, but even in Things convenient, and those which are meerly indifferent in their Nature. A remarkable Instance of this we have in the Children of *Rechab*, who would neither drink Wine, nor dwell in Houses, but confined themselves to Tents, in Obedience to their Father's Commands: And yet this filial Duty and Obedience, tho' in Things indifferent, that were neither commanded nor forbidden, was so far regarded and commended by the Almighty, that we read of a signal and very ample Reward that is promised them. *Thus saith the Lord of Jer. 35. 18, 19. Hosts the God of Israel, Because ye have obeyed the Command of Jonadab your Father and done all his Precepts, and done according to all that he hath commanded you. Therefore Jonadab the Son of Rechab, shall not want a Man to stand before me for ever.*

And yet this notwithstanding, we are not to obey our Parents in Things sinful, unlawful, unchristian, or undecent, because our prior Obligation to him who

Eph. 6. 1.

Acts 4. 18,

19.

— 5. 27,

28, 29.

made our Maker, or to that God, who gave Life, Breath, and Being to him, from whom we derive ours, must prevent our obeying of that on any Account whatsoever, which he forbids to be done: For though the Exhortation to the *Colossians* seems to be universal, *Children, obey your Parents in all things.* Yet it must agree with the Scriptures, which fully explain this Matter, in these Words, *Children, obey your Parents in the Lord, for this is right*: That is, if your Parents Commands be contrary to God's, or inconsistent with his Precepts set down in the Gospel, they must not be obeyed, nor any but such as are agreeable with the Word of God; for if our Parents Commands thwart, oppose, or contradict God's, they are not only to be disobeyed, or declined, but God's to be observed rather than Man's; which we find to have been the Apostles Determination, in the Case of healing the impotent Man, and preaching in the Name of Jesus; for though *Peter* and *John*, with the other Apostles, were by the High-Priest, the Elders, and the rest of the Council, commanded not to speak, or work Miracles in this Man's Name, yet were they resolved to obey God rather than Man.

From which it must necessarily follow, that it can be no Disobedience, or Breach of Duty, in a Child's refusing to steal from,

from a Neighbour what the Father commands him, or to prosecute that Person with Rancour and Hostility, whom he hates, and desires to destroy : And the same may be said of the Parent's laying his Commands on his Children, to marry those, who are every Way disagreeable, or whom by no Means whatever they can affect, or cohabit with. As these, and all such Instances are against the Rules of Equity and Justice, oppose the Laws of Charity and Mercy, and run counter with a Man's Reason, Interest and Happiness ; *Bishop Hall's Cases of Conscience. Decad. 4. Case 4.* Parents are not to be obeyed, nor do Children fail in their Duty by such their Refusal, or Denial.

Q. Then Children may vow a Monastical Life, or dispose of themselves in Marriage without the Consent of their Parents ?

A. No, they can't, because it is contradictory to several plain Texts of Scripture, which shew us, that *Abraham, Isaac, and Jacob*, and even the Heathens, which dwelt among the Patriarchs, by their common Usage and Practice thought the Power of disposing of their Children to be the Parent's sole Right and Property, and to belong to their Jurisdiction and Authority. Hence *Abraham* commanded his Servant to look out for a Wife for his Son among his Kindred, and in his own Country. And *Isaac* charged his Son *Jacob*, that he should not take to Wife any of the Daughters of Canaan,

Gen. 24. 2, 3, 4. 28. 1, 2, 3, 6, 7. 21. 21.
Deut. 7. 3. Jer. 29. 6. 1 Cor. 7. 36, 37, 38.

—^{34. 5, 6,} *naan, but of the Daughters of Laban his Mother's Brother. And Ham the Father of 7, 8, 9, &c.* *Sichem communed with Jacob, and proposed a Marriage with Dina for his Son.*

'Tis true, that it is the Doctrine of the Church of Rome, that it is lawful to enter into a Monastical Life, or into a Married State without the Consent of Parents, and both these Tenets the Romanists pretend to maintain, and to prove them alternately by each other: The Scripture they quote for their Authority is that in St. Matthew's Gospel, *But ye say, whosoever shall say to his Father, or his Mother, It is a Gift by whatsoever thou mightest be profited by me, and honour not his Father, or his Mother, shall be free:* Which is yet more fully explained in the seventh Chapter of St. Mark, 11th and 12th Verses. *But ye say, if a Man shall say to his Father, It is Corban, that is to say, a Gift, by whatsoever thou mightest be profited by me, he shall be free; and ye suffer him no more to do ought for his Father or his Mother.* Now if, as some Commentators understand these Words, the Scribes and Pharisees would have exempted themselves from relieving of their necessitous Parents, by pretending, that the Goods, which they had acquired in the Service of the Temple, were consecrated to religious Uses, and so could not be disposed of to any that were prophane: Or if, as others do explain them, they be meant

Aquin. 2. 2d.

Quest. 88.

tit. 8, 9.

Quest. 189.

tit. 8, 9, 10.

Bellar. lib. 2.

de Mona. cap.

36.

Dom. Soto.

de Just. &

Jure, lib. 7.

Quest. 3.

Art. 2.

Mat. 15, 5, 6.

Chemn. in
Harm. Evan.

cap. 79.

Mat. 15. &

Marc 7.

And. Rivet.

in Dec. Exod.

20. ver. 7. tit.

Filii Inq. Par.

meant of those who enter'd into the Ministerial Function, and desired, whilst in tending of the Service, to be excused from begging Alms for their Parents, or getting Money into their *Corban*, or Treasury, for that Use : Which by the Levitical Law seemed to have been a Custom among the *Jews* : I say, let which of the Interpretations be truest, that the *Romanists* would have, 'tis plain from our blessed Master's Doctrine, and Reprehension of the Scribes and Pharisees, that they were looked upon as Dissemblers and Hypocrites, and that what they gave out, and pretended, was but meer Shuffle and Evasion, to save their Goods, their Treasures, or their Persons from being any Way subservient to their Parents Wants or Necessities, could therefore conclude nothing in Favour of their Argument, the relieving of Parents, or honouring and respecting of them, being a natural Law which is immutable, and cannot on any Account whatever be razed out or defaced. Besides, our Saviour did not forbid those who were in sacred Orders, or invested with the Priesthood, to honour their Father, or ask his Consent before entring on any Business of Weight or Importance, but only upbraids them with their Hypocrisy and Guile, whereof this is an Instance. *But ye say, if a Man shall say to his Father, it is Corban, &c.* And as our Saviour said, that he came not

to destroy the Law, but to fulfill it. We may see his Doctrine in this Particular to agree with the Moral Law, Honour thy Father and thy Mother, and with the Practice of the Patriarchs, who did not marry without their Fathers Approbation and Consent: Nay, where this was not observed, it is taken Notice of as a Breach of Duty and Obedience, and that which did exceedingly grieve and disgust the Parent: As we may read in the Case of Jacob and Esau, for in the former Instance Rebecca expresses her self by Way of Supposition, or in Case of Disobedience, And

Gen. 27. 46. *Rebecca said to Isaac, I am weary of my life, because of the daughters of Heth: If Jacob take a Wife of the daughters of Heth, such as these, which are of the daughters of the land, what good shall my life do to me? The latter is in Esau, which gives an Account of the Thing actually done, and the Trouble ensuing upon it. And Esau was*
 — 26. 34. *forty years old when he took to Wife Judith*
 35. *the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite, which were a grief of mind unto Isaac and Rebecca.*

Hence it will naturally follow, that when we are in our Father's Family, and under Age, that we are not to enter into religious Orders, vow a Monastical Life, marry, or do any Thing of Weight and Moment without our Father's Consent and Ap-

probation, because we are the Father's Goods and Property, and to deprive him of that which is his own, and to which we have no Right or Title, must be Oppression and Robbery, and consequently, against the Rules of Justice and Charity which tell us, that we should deal by others as we would be dealt by ourselves; or that we must not do that to another which we would not have done to ourselves, which fully shews the Error of the Church of Rome, or the Severity of their Doctrine, who maintain it to be lawful, to snatch away Children, even from their Parents Arms without any Leave asked or obtained; nay, without their Consent, and against their Wills, and place them in Nunneries and Monasteries, as they see good or convenient. It were easy here to shew the Cruelty, Injustice, Ingratitude, Dishonour and Irreverence of this Action in the Agent and Patient, or in the Person stealing, and the Person who is stole, or who even voluntarily, without this paternal Consent disposes of himself. And likewise, Concil. Elib. Can. set down what several Councils have determined in this Affair, especially those of Concil. Gang. Can. 16. *Eliberis, Gangion, Toledo and Trent*, but on these I cannot now insist, shall therefore Concil. Tolet. 3. Can. 10. Tolet. 10. Can. 6. conclude this Particular with the Words of Concil. Trid. Sess. 25. cap. 17, 18, 19. *Tertullian*, "He who snatches away a Son
 " from his Father, a Pupil from his Tutor,
 " and a Servant from his Master, makes Tertull. adv. Marci, lib. 1.
 " him impious to God, irreligious to his
 " Father,

“ Father, ungrateful to his Tutor, and a
 “ Knave to his Master.

This Honour likewise supposes, that we should fear our Parents, and stand in Awe of them, that is, be afraid of disgusting of them, or by a rude, unmannerly, and slighting Carriage, of incurring their Censures and Displeasure, I do not by this mean a slavish or immoderate, but a decent, filial Fear, which will shew itself by a cheerful, yet grave and respectful Behaviour, neither keeping at too great a Distance, nor by overmuch Familiarity, despising or disregarding their Persons. And this Fear and Reverence must be shewed to the Mother, as well as to the Father : And though she may by some headstrong, froward, and undutiful Children, be ridiculed and exposed, or her Precepts disobeyed and despised ; yet we find them both joined in the fifth Command, and the one no less included than the other. Nay, that no one might think himself exempted from the Power and Authority of the Mother, *Moses* in the Book of *Leviticus* gives her there the Preference, and mentions her before the Father ; *Ye shall fear every Man his Mother and his Father.* Not that it is her Right, or that God originally commanded, that she should be honoured and respected beyond, or before the Father ; but that she should by no Means be slighted, or any Way excluded from that Submission and Deference which we

Lev. 19. 3.

we are naturally obliged to shew one Parent as well as the other.

Q. But then it will follow from hence, that both are to be disobeyed, or that I shall not know whom to obey, or whose Commands to observe, when they enjoyn different or contradictory Things; for no doubt it will sometimes so happen, that the Father and Mother will be of different Perswasions, and possibly thwart each other in their Judgment and Opinion of Matters. And in this Case, I shall be at a Loss, and not know what to do, the obeying of one being a slighting and disobeying of the other.

A. 'Tis true, that Aristotle, and Mr. Hobbs Arist. lib. 8. Ethic. Hobbs Lev. cap. 20. are for giving the Precedence to the Mother, and taking her to be the most proper Object of this Obedience and Honour, because of her contributing more to the Principles of Being, or to the Child's Growth, Nourishment, and first Rudiments of Learning; or, because of her great Pains and Travail, her constant Fears, Cares, and Troubles about him: For all which no doubt the Mother's much to be loved, and highly to be honoured by her Children; yet this notwithstanding, when there is a Difference between both Parents, in maintaining, or breeding up of their Children, or in any of those material Commands, which relate to their future Education or Provision, or which concern their Oeconomy and domestick Government: The Father

ther, without Dispute, is to be obeyed before the Mother, and the Reason is very plain, because the Husband is the Head of the Wife : And that by the *Mosaical Law*

Numb. 30.3. the Husband was allowed to make void the Vow of the Wife, and much more that of the Daughter, if undertaken, or entred into without the Consent of the Father and Husband. And as this Power and Jurisdiction was given in the first Institution of Marriage, *Thy desire shall be to thy Husband, and he shall rule over thee.* 'Tis but what

Gen. 3. 16.

1 Cor. 14.

34, 35.

1 Tim. 2. 11,

12, 13, 14.

Reason and Justice do dictate, that in dubious and disputable Cases, or where there is any Difference in Judgment, or Disagreement in Opinion, that the Husband's and the Father's should in the Execution prevail. And since, generally speaking, they are more capable of Rule and Authority, and that Travelling, Education and Experience have made them more acquainted with Business, and the Decision of controvertible Matters, than the Imbecility, and weaker Reasoning of Females will admit of : It must be therefore most proper, that the Father should preside, or the Husband govern under his own Roof, or within the Verge of his Family ; The Wife, by the Apostle, being desired *to be subject to her own Husband, and learn in silence at home.* Yet this should be always observed, that we modestly decline the Mother's Commands where they cannot be

be obeyed, and that we shew the Obedience to the Father to be rather an Obligation upon us by the Law of God, than in the least an Inclination to despise our Mother: And that therefore we acknowledge, that when hers can with Safety and Honour be obeyed, we shall readily and cheerfully comply.

Q. How can I with Safety honour my Father and my Mother, when our blessed Master bids me hate them; nay, forbids me owning of them, or calling them by any such Name. Thus in St. Luke and St. Matthew's Gospel, If any Man (says our Saviour) come to me, and hate not his Father and his Mother, Wife, and Children, Brethren, and Sisters, yea, and his own Life also, he cannot be my Disciple. Call therefore no Man your Father upon Earth, for one is your Father, which is in Heaven?

Luke 14. 26.
Mat. 23. 9.

A. This is very easily answered, if we consider, that the Hatred spoken of by St. Luke is not an Aversion, any Rancour, or Hatred, but a moderate Affection, or a lesser Degree of Love, so that by this the Evangelist means, that though we are to love our Parents, and to honour them, yet it must not come in Competition with our Love to God, which must be with all our Souls, Hearts, and Minds, or with that Sincerity, Intenseness, and Universality, that no Parent, nor any created Being is in the same Measure, Manner or Degree

to

Mat. 10. 37.

to be loved. And this St. Matthew more fully explains, *He that loves Father or Mother more, or better than me, is not worthy of me.* And indeed, when we put our Parents, Kindred, and Relations, or any Thing that is near or dear unto us, or our whole Substance, and all that we possess in this World, in Ballance with God's Glory and Honour, or with that Duty and humble Obedience which we owe him, we are not deserving of his Favour and Protection: Because with that holy and good Patriarch *Abraham*, we should give up all as a Sacrifice, rather than God should be disobeyed, his Cause suffer, or our Religion be betrayed: Therefore, he finds Fault with those, not who honour, or love their Parents, but with them, who regard them, their Relations, and worldly Interest more than they do God, on whom, for Preservation, Support, and Sustenance, and every Thing else which can be convenient or necessary for their present and future Happiness, they should solely depend. And hence it appears to be most proper to call him Father, and place our whole Confidence in him, who, when our natural Father and Mother have forsaken us, or are unable, incapable, or unwilling to help us, *the Lord our Heavenly Father will take us up.* Which Comment, or Explication, will quickly remove that other Doubt, of not calling any Man Father upon Earth, which

Psal. 27. 10.

is no more, than not trusting or confiding in the Arm of Flesh, which in Respect of God, is no more than Vanity, and Nothing: For when the Breath of Man goeth forth, he returns unto Dust, and all his Thoughts, Nay, Power, Greatness, and Authority perish with him. Therefore, though we be certainly allowed to call our Parents Fathers, after, or according, to the Flesh, as the Apostle to the Hebrews phrases it; yet he is most properly to be called Our Father, who is God of the Spirits of all Flesh, or our Father by Creation, Redemption, and Preservation, or by providing for us, not only Habitations of Clay, but Houses not made with Hands, eternal in the Heavens.

Psal. 146.
2, 3, 4, 5, 6, 7.

Heb. 12. 9.

2 Cor. 12. 14.
1 Tim. 5. 8.

Q. But if we are to honour, obey, and love our Parents, as you seem to allow, in a moderate, or inferior Degree, yet I can see no Reason for feeding or maintaining of them, when reduced to Poverty or Want, because St. Paul tells us, That Parents ought to lay up for their Children, and not Children for their Parents; and that they have denied the Faith, and are worse than Infidels, who do not provide for their Family?

A. To this the Answer is very short and plain. That tho' it be very certain, that Parents are by the Law of God obliged to make Provision for their Children, and that there are but very few, who do not willingly discharge this Duty, if able, or

capable of doing it, yet the same Law obliges Children to supply the Wants of their aged and necessitous Parents. But if any Widow, says St. Paul to Timothy, who are generally most penurious and indigent, have Children or Nephews, let them learn first to shew Pity at Home, and to requite their Parents; for this is good and acceptable before God. Nay, this seems to be so much a Principle of the Law of Nature, that even Brutes by this Instinct, have been taught to return those very Favours, which before they had received. Thus Naturalists tell us of the *Stork*, that it carries its ancient Parents on its Wings; and after feathering its Nest for their naked Bodies, makes a Provision for them. No Wonder then, if Heathens, who had the Help of Reason as well as that of Sagacity and natural Instinct, which is common to Animals, should outdo them in the Discharge of this Office; and of them we read, that they owned it to be the height of Baseness and Ingratitude, not to love their Parents, and return their Kindness; that the Gods were pleased with them who did honour and respect their Parents; that it was one of the first Principles of the Law of Nature, to love and esteem their Parents; that as there was nothing more grateful to God, than to love and regard our Parents, so there was nothing so hateful to him, nor any Thing a greater Sign

of

Lex. licon.

apud Aristot.

phoenem.

Plat. de leg.

lib. 11.

Valer. lib. 5.

cap. 4.

Plin. lib. Nat.

Hist. 7.

Hesiod. lib.

prim.

Sp. nal. sup.

of Impiety and Irreligion, than that of slighting and despising them.

And if we Christians, who have the Benefit of divine Revelation, besides the Dictates of Nature, should come short of these *Gentiles*, who were purely governed by the Glimmerings of this Light: we shall have a great deal more to answer for than they have, who were Strangers to this Command, *Honour thy Father and thy Mother*; and to that Precept of the Apostle, *Children obey your Parents in all Things, for this is well-pleasing unto the Lord*. And indeed, if we consider that Power, that was originally given them, of selling their Children, when reduced to great Straits and Necessity; or at least of disposing of them, for some Term of Years, when they wanted Bread, or were ready to famish; we cannot think it strange or unreasonable, that instead of this Liberty they should only be allowed a bare Competence, just needful for feeding and cloathing of them.

Exod. 21. 7.
Deut. 21. 20.

But though this may justly be expected from all Children, and that there is none, who has any Sense of gratitude, that can possibly deny, or grudge it them; yet where there is true Piety and Religion, or any Reflection, or serious Consideration of what our Parents have done, undergone, and suffered for us; how patiently, and how often they have bore with the Infirmities and Frowardness of our Childhood,

and with the Disobedience and Stubbornness of our riper and more advanced Years; when we seriously weigh this Matter, and reflect on their taking Care of us, when we could not in the least preserve or support our selves, or to use the Prophet *Ezekiel's* Words, which were spoken in a different Sense, That *when we were thrown into the open Fields, and to the loathing of our Persons, wallowing in our Blood, had no Eye to pity us*, that then they were pleased to embrace us and bid us *Live*. And when to this we add the Continuance of their Favours, their perpetual Fears lest any Harm should happen, or any Evil be-tide us; and their constant Prayers to the Almighty to protect and govern us, and to avert all Evil and Wickedness from us. These all, I say, are Arguments most convincing, that we can never outdo their Favours or make any equal Return or Retaliation of them; most just and reasonable therefore it is, that we should give them all the Aid and Assistance that we can, and supply as far as we are capable, the Wants and Deficiencies of both Soul and Body. We are to exalt their Virtues, and hide their Faults, prize their Favours, and bear with their Frowns, honour their Age and pity their Frailties; extenuate their greater Crimes and Transgressions, and with Submission, advise them to the
doing

doing of what is most suitable to their Gravity and Age.

In a Word, the pious dutiful Child will cover his Father's Failings and Infirmities, bear with his Passion, and temper and overlook the Weakness and Peevishness of his declining Years; and by liberally and cheerfully providing for him, will not only lessen his Cares and Troubles, but make his Life easy and comfortable to him: And he who is so happy, as to have an Opportunity of doing this, is entitled, not only to that Reward mentioned by the Son of Syrach, *Honour thy Father and thy Mother both in Word and Deed, and a Blessing shall come upon thee from them*; but to that likewise promised by the Judge of all the Earth, and the God of Truth who cannot lie; *Honour thy Father and thy Mother, and thy Days shall be long upon the Land, which the Lord thy God giveth thee.* Eccius. 3. 8.

Q. Sure then, after all this, it cannot be lawful in any Respect, or at any Time, to deny this Honour or Obedience which you talk of, is so much our Duty, and is not upon any Account to be cancelled or laid aside?

A. I do indeed think, That this Honour is not to be raz'd or defaced, or so long laid aside, as not to be given to the Parent, when the Child can lawfully and conveniently do it. But yet there is this one Instance wherein the Son is not oblig'd to pay this Deference and Respect, to wit,

Valer. Max.
lib. 2. cap. 2.
1 King. 15.
ver. 13.
2 Chron. 15.
ver. 16.

Luke 2. 48.
49, 50, 51.

when the Son is a Judge or a Magistrate, and the father an inferior Person; in this Case the Honour and Welfare of the Publick is to be chiefly regarded, and the Interest of private Persons to give Way and Precedence to it: And this we find to have been done by *Fabius Maximus* the Father, to his Son who was Consul; and which is beyond all this, *Maaca* the Mother of King *Asa*, submitted herself to his Sentence, and paid that Obedience which was due to Authority: And yet this notwithstanding, when Children are in Private with their Parents, and have laid aside their Authority, or thrown off their publick Character, the natural Law does again take Place and revive, and the Father resumes his Jurisdiction and Power, and to it the Son is to pay all Submission and Deference, because the Obligation is natural and inviolable, and can never be quite defaced and cancelled: And therefore our Blessed Master, which is a Precedent beyond all others, became Subject and Obedient to his natural Parents, when he was not employed about his Fathers Business; in which Case he only postponed that Honour and Reverence, which was due unto them; by which we see, that when Children are intrusted with the Government of Church or State, it is lawful for them to decline the Father's Jurisdiction, or disobey his Commands, when they thwart or con-

contradict theirs, who are thus invested with Authority, or bear any publick Character.

Q. Are there none besides Father and Mother, that we are desired to honour by this fifth Command; or if there be, pray let me know what that Respect and Deference is, which must be shewed them?

*A. Yes, Kings, Princes and Magistrates, being political Parents and civil Powers, are also to be highly honoured and esteemed, their Persons had in great Regard and Reverence, and their Commands to be readily and chearfully obeyed: For as the King is God's Vicegerent and Substitute, and intrusted with his Authority and power, that he may not bear the Sword in vain, but punish evil Doers, and encourage them that do well; so all who enjoy these Privileges, or have the Benefit of his Favour and Protection, are to submit to his Will, and obey his Laws, which is the Command of God, as well as the Sanction of Men. *Fear thou the Lord and the King.**

Prov. 24. 21.

I counsel thee to keep the King's Commandment, and that in regard of the Oath of God. And the Apostle St. Peter, Fear God, honour the King. But St. Paul urges the Matter a little farther, on coming to Particulars, presses this Obedience from two weighty Considerations, Fear of Punishment, and the Sense of our Duty, which our Religion and inward Monitor must

Eccl. 8. 2,

Rom. 13. 1,
2, 5.

Mark 12. 13.
to 17.

1 Tim. 2. 1,
2, 3.

dictate to us. Let every Soul, said he, be subject to the Higher Powers; for he that resists the Power, resists the Ordinance of God, and he that resists shall receive to himself Damnation: Wherefore, ye must needs be subject, not only for Wrath, but for Conscience-sake. And this agrees with our blessed Master's Doctrine, who, without disputing the Title of *Tiberius* the Roman Emperour, bids the Scribes and Pharisees contribute to the Support of his Government, or pay whatever he had a Right or Title to, *Render to Caesar the things that are Caesar's*, which shews us, that we are not only to respect our Princes, and obey them in all Things lawful and indifferent, but likewise pay our Tributes and Subsidies, when their pressing Affairs, and the State and Safety of the Nation require it: And we are also to pray for them, that they may be Nursing-Fathers and Mothers of our Church, be prosperous in their Government, and safe in the Administration of Justice, that they may be enabled to defend our Religion, assert our Liberties, and protect our Persons, and for these necessary Ends, may be furnished with Wisdom, Prudence, Courage and Resolution, and all those other Qualifications required for that great Charge, with which they are entrusted. And this, no doubt, was the Apostle's Reason for exhorting of *Timothy*, That Supplications, Prayers, and Intercessions, and giving

giving of Thanks, be made for all Men, for Kings, and all that are in Authority, that we might lead a quiet and peaceable Life in all Godliness and Honesty, which is good and acceptable in the sight of God our Saviour.

Q. How comes this Authority then to be disputed, which is so plain from the Word of God, nay, which is so much for the Advantage of human Societies, that they could not long subsist without them?

A. I know but of very few, except it be the Romanists and the Quakers, who call the Power of Kings and Magistrates in Question. They use some Arguments, I own, for defending of this pernicious Tenet, but they are indeed so trifling, and inconsequential, that they are soon answered, and confuted by any that is conversant in Scripture, or has the least Notion of the Power, Privileges, Necessity, and Usefulness of Government. 'Tis true, that the Clergy of the Church of Rome place an absolute and independent Power in the Pope, or their Supreme Bishop, and that they strenuously assert, that he and all Churchmen are exempted from the Power of the Civil Magistrate, nay, that they are the most proper Judges in Civil and Ecclesiastical Matters, the whole Power and Authority of judging and determining all Affairs being solely lodged in them. What they offer in Defence of this Position is, that

Concil. Elib. cap. 56.

Concil. Rom. sub Sylvest.

Anno 324.

Concil. Const. cap. 8. Ad. 8.

Can. 14.

Concil. Trid.

Sess. 22. cap. 9, 11.

Sess. 24. cap. 5.

Sess. 25. cap. 10.

Bellar. lib. 5.

de Pont. cap. 3.

4, 5, 6, 7, 8.

de Cler. cap. 23.

Gen. 14. 18. that under the Law, and in the Time of
 — 49. 3. the Patriarchal Government, the Sacerdo-
 Exod. 18. 13. tal and Regal Offices were by God's own
 — 40. 10, Command discharg'd by one and the same
 12, 13, 29. Person. As we read of *Moses, Melchise-*
 1 Sam. 2. 18. *deck, Jeboiada, Heli, Samuel and David,*
 — 3. 20. and that this Power is so far from being
 — 7. 15, inconsistent with the Word of God, that
 16, 17. it is even allowed, if not commanded by
 Mat. 16. 18, the Doctrine and Precepts of the Gospel.
 19. For the Pope (say they) being St. Peter's
 — 28. 18, Successor, and he having all Power and
 19. Authority in Heaven and in Earth given
 John 21. 15, him, by the Delivery of both Keys, and
 16, 17. by Vertue of his Succession to St. Peter,
 who had the sole Power of feeding Christ's
 Flock committed to him. The Bishop of
 Rome being Christ's Vicar, and only Vice-
 gerent upon Earth, must not only be ex-
 empted from the Jurisdiction of all Civil
 Powers, and from paying of any Tributes
 or Subsidies to them, but even (say they)
 be owned and acknowledged to be the
 Supreme Magistrate and Lawgiver, to
 whom all Emperours, Kings, Princes, and
 Potentates must be subordinate, subject
 and tributary. And hence proceeded with-
 out doubt their usurped Power and Autho-
 rity, which they have so often tyrannically
 exercised over them, as we may see in
 Pope *Alexander the Third*, who put his
 Foot upon the Neck of *Frederick Barbarosa*,
 with this impious and most blasphemous
 Ex.

Expression, *Thou shalt tread upon the* plat. in Alex.
Lion and the Adder, and the young & Vit. Pap.

Lion and the Dragon shalt thou trample
under Foot. Likewise in *Alexander the*

Fifth, who dethroned Uladislaus King of
Hungary. And in *Gregory the Seventh,*

who most insolently treated Henry the
Fourth, and his Queen, with their Chil-

dren, exposing them not only to all the
Injuries of the Weather, and Inclemencies

of the Air, but even to the Fury and Rage
of the common People. Innumerable are

the Instances which might be brought to
shew the Arrogance of the Romish Hierar-

chy, in excommunicating and dethroning
of Kings, and absolving Subjects from their

Oaths of Allegiance, as we may read of
Paschal the Second, Innocent the Third,

Clement the Fourth, and Sixtus the Fifth.
 But on these I shall not now insist, but

briefly proceed to the Confutation of this
 false and erroneous Principle.

And first, I say, that as to Government
 there can be no Consequence from the Old

to the New Testament, or from the Law
 to the Gospel, and from the Authority of

Divine Revelation and Inspiration, to the
 practising of that which hath neither;

nor, which is expressly contrary to both.
 For though before the Coming of Christ,

the same Person might assume and dis-
 charge the Offices of a King and Priest, yet

after his Coming, both were separated and
 lodged

lodged in distinct and different Persons : Therefore, as *Melchisedec*, *Samuel*, and *David*, were a Type of Christ, and that now he is come in the Flesh ; we must expect that all these Shadows, Rites, and Cereemonies should quite vanish, and be done away ; the State of Grace being quite another Thing, and very much different from that of the Law.

Besides, these Governments in the Time of the Patriarchs were not at first formally settled, every one being King and Priest in his own Family. But in Process of Time, when the People encreased, and God saw fit, the Regal Power was lodged in the Tribe of *Judab*, and the Sacerdotal in the Tribe of *Levi* : And for the Instances mentioned before of *Moses*, *Melchisedec*, *Heli*, *Samuel*, and *David*, they were extraordinary, and by Divine Appointment or Inspiration : And there being no such since, nor any Precedent, or Example under the Gospel-Dispensation, of any one Person bearing both these Offices, we cannot think, that it is lawful, or consistent with the Precepts of Christianity, that the Bishop of *Rome*, or any of that, or any other Church, should be Supreme in the Civil or Ecclesiastical Government. Nay, on the contrary we affirm, that they are all subject to the Civil Magistrate, and not any of them exempted from his Jurisdiction and Power. In this Particular St.

Paul

Gen. 14. 19.

Exod. 18. 40.

1 Sam. 3. 20.

Gen. 49. 10.

Judges 8. 2.

2 Chron. 19.

5. to 11.

Lev. 8. 9, 10.

Numb. 16.

8, 9, 10.

Paul and St. Peter are very expresse; the former saith, *Let every Soul be subject to the Higher Powers*; on which St. Chrysostom commenting, includes the Apostles, Evangelists, and Prophets, and consequently, all Bishops, Priests, and Ecclesiastical Persons: And in his Epistle to Titus, *Put them in mind to be subject to Principalities and Powers, and to obey Magistrates*: That is, all Persons without Exception. Which St. Peter yet more fully explains, by calling the King, *the chief in Authority and Dignity within his own Dominions*; and indeed, next to God, all Power residing in him, and his Subjects deriving theirs from this Fountain, must necessarily depend upon it. *We are, therefore, to submit ourselves to every Ordinance of Man for the Lord's Sake, whether it be to the King as supreme, or unto Governours, as unto those that are sent by him.*

Nay, this is what our blessed Master taught by his Precept and Example; what the Apostles and primitive Christians practised, and what we must observe and follow, if with them we expect to share of that common Salvation, which by the Obedience to our Saviour's Doctrine we are entitled to; and he who payed Tribute to the Roman Emperour, and submitted to the Jurisdiction of Pontius Pilate, bid us, *Render to Caesar the things that are Caesar's, and to every one his Due, whether*

Truth,

Rom. 13. 1.

2. to 5. Sec. T

St. Chryl. in

Hom. cap. 13.

ad Rom. in

prim.

Titus 3. 1.

1 Peter 2.

13, 14.

Iren. lib. 5. adu. Heres. cap. 20. Tertull. in Apol. cap. 30. Ambros. in 13 Rom. Chrylost. in eundem loc. Amb. in Ep. 33. ad Marc. in Sororem. Bernard. Ep. 42. ad Eugen. Pap. lib. de Confid. 2. cap. 6. Theod. lib. 5. cap. 7. Tho. Aquin. 2. 2d. Quest. 10. Art. 10. Quest. 104. Art. 6. Vide etiam Barcl. ad Pap. Clem. 8. per tot. libel.

Truth, Honour, Love, Place, or the like; This likewise St. Paul did, by appearing before *Felix* and *Festus*, and appealing to *Cæsar*, though a Heathen Governour; and the Fathers of the primitive Church who succeeded the Apostles were all of the same Opinion, and even some of the most eminent among the *Romanists*; and having such a Cloud of Witnesses, or such undoubted and indisputable Authority, we must again repeat our Conclusion, or establish and set down this for a Principle, that none can be exempted, whether Regular or Secular, Ecclesiastical or Civil, or whether of the Laity, or of the Clergy, from submitting, or paying Tribute to the Higher Powers, or the Supreme Magistrate.

And after what I have said on this Head already, it may seem needless to take Notice of the Cavils, or to confute the trifling Objections of the *Anabaptists*, and other Dissenters: But lest they should boast or pretend, that nothing can be said in Answer to their Quotations out of Scripture, and their Reasons founded thereon, we shall in two or three Instances shew, how grossly they mistake, misconstrue, and misapprehend the Places, and how incoherent, and inconsequential their pretended Arguments and Inferences are. They first tell us, That *Nimrod* who was the first Monarch, was a seditious and rebellious Person,

Gen. 10. 8,
9, 10.
1 Chron. 1.
11.

son, who usurped the Government of *Babel*, and because of his Tyranny and Oppression was called the *mighty Hunter*. And therefore there should be no Magistrate, or King, because Cruelty and Oppression gave it its first Original; and on this Principle their Structure being founded, it must necessarily fall, and be destroyed. But waving their Opinion, who take *Cain*, and not *Nimrod*, to have been the first King, or who deny *Nimrod* to have been a Tyrant and Oppressor, because he is said to be a *Hunter before the Lord*. We briefly answer, that there is a great deal of Difference between Power and the Abuse of it; or between Tyranny, which oppresses good Subjects, and a Civil Political Government, whereby they are governed and preserved. Therefore, though the first be forbidden and disallowed, yet the second is approved and commanded, as we may read in the Book of *Genesis*, *Whosoever sheddeth man's Blood, by man shall his Blood be shed.* Gen. 9. 6.

And this will as easily answer their other Objection, God (say they) was very angry with the *Israelites*, when they desir'd to have a King; and at last, when with their Importunity, Impatience, and Murmuring, they had incensed and provoked him, 'tis said, in the Book of *Samuel*, *that he gave them a King in his Wrath.* Therefore (say they) to have, or desire a King, or any Civil Governour, is acting contrary

1 Sam. 8. 7,
8, 18. to 21.

— 9. 17.
— 10. 24.
— 9. 16.
— 10. 26,
27.

to God's Will, and utterly displeasing of him. But how strangely do these People misconstrue, and misapply these Texts of Scripture, in making no Difference between a Thing itself, and the Manner of executing of it; for though God was angry with the *Israelites* for their blind Zeal and Impatience, in desiring to be governed by Kings and Princes, as the Heathen and other Nations were, and could not submit themselves to the Conduct and Protection of God, who for many Years had ruled and preserved them from their Enemies, by Judges, of his own immediate Nomination and Appointment, yet he was not angry with those, who were patient and contented, and submitted to his Divine Will and Pleasure; nor did he at all condemn the Use of Magistracy, having himself constituted Judges and Rulers over them; and at this very Time having actually commanded *Samuel* to anoint *Saul* to be their King and Governour: Nay, the Text tells us, that it was out of Pity and Compassion to them, and so far was this their King to be obeyed, that they were to be looked upon; as *Sons of Belial who did reject or despise him*. So that here we see, that though God be angry with Tyrannical Governours, he is not offended with those who use their Power aright, or for his Glory, and the Good of his People: Nay, he highly approves of them, *they being*

ing terrible to Evil-doers, and ready to encourage all who do well. Therefore Magistracy is like our Ministry, or other sacred Callings, and lawful Employs, which are not to be rejected and despised, because by Accident, or some Quality or Circumstance, not essential and inherent to them, they seem to be sinful, or defective: For, the Office and Employ is still the same, tho' the Person vested or entrusted with it be of ill Morals and wicked Principles. As for Instance, though a Man get into Orders or Preferment, by a Symoniacal Contract, or any other indirect Way; yet Orders and Preferment are not therefore unlawful; or to be despised by us; nor is the Legislature to be rejected, because Tyranny gets into it by Usurpation and Violence: And the Reason is very plain; because the End, Original, and Design of Government is very good, and profitable for us: Or, as the Apostle to Timothy phrases it, *That we may lead quiet and peaceable Lives in all Godliness and Honesty, which is good and acceptable in the Sight of God our Saviour.* 1 Tim. 2.2,3

They farther add, that St. Peter calls Magistracy an human Ordinance, and therefore, it cannot be from God, or of his Appointment. But this is very soon answered, That it is only an human Ordinance, in Respect of the Instrumental or Ministerial Cause; but not in Respect of the Original,

ginal, Principal, and Efficient, who is only God, the Author, and Contriver of all Decency and Order. Therefore, as Men are employed in these Offices, and that by the Election, Consent, Approbation, Command, or Ministry of Men, Magistrates are constituted and appointed, they may be called the Ordinance of Man: Yet since the same Apostle enjoins and requires Obedience *for the Lord's sake*; and tells those Strangers scattered through Pontus, Galatia, &c. to whom he wrote, *That it was the Will of God, that they should be subject, and submit themselves to these Ordinances of Men.* It is very plain, and beyond Dispute, that Magistracy and Government is originally from God. And therefore St.

Rom. 13. 1, 2. *Paul says, There is no Power but of God: and calls the same Power the Ordinance of God; and tells the Romans, That he that resists it, resists God himself.*

These Dissenters do again object, that now in the State of Grace, and under the Gospel, Christians are under the Conduct of the Holy Spirit, and have, therefore, no Use for Laws, nor any Occasion for Princes and Governours, these being only made for the wicked and unrighteous, and not for the just and godly: Hence St.

— ver. 4. *Paul calls them, Ministers and Revengers, to execute God's Wrath against them that do Evil.* But how great is the Fallacy, or how monstrous the Error, that these Sepa-

ratists

ratists are guilty of? For they, in the first Place, suppose themselves (not unlike the proud Pharisee) to be the only righteous Men: And that, 2^{dly}, Their Church consists of those, who are all very holy, and stand in Need of no Reformation or Change: Whereas our blessed Master assures us, by the Parable of the Wheat Mat. 13. 24, and Tares, and several others, That in the 19 27, &c. Church there is a Mixture of good and bad, righteous and wicked. Besides they who are regenerated and renewed by the Spirit of Christ, have the Remains of Sin Rom. 7. 24. and Corruption in them. And since in Gal. 5. 17. this State of Imperfection the Flesh wars 1 Pet. 2. 11. against the Spirit, it is necessary that there should be Magistrates to tame the Luxuriencies of the Flesh, or to subdue those Lusts and unruly Passions, which from the Prospect of Advantage, or Fear of Punishment, are often stifled, crushed, or suppressed. Nay, moreover, these *Romans* to whom the Apostle wrote were Christians, and no doubt many of them endowed with the Spirit of Christ, and yet the Magistrate then was called the Minister of God. *Wilt thou not be afraid of the Power,* Rom. 13. 3, 4. *do that which is good, and thou shalt have praise of the same, for he is the Minister of God for thy Good: But if thou doest Evil be afraid, for he beareth not the Sword in vain.* And indeed, if Men were so very good, as these Dissenters pretend to be,

yet Magistracy must be very useful and profitable, if it was but to restrain the wicked from hurting us, *That we might lead a quiet Life in all Godliness and Honesty.*

1 Tim. 2, 2.

There are several other Passages of Scripture, which they quote, to favour (as they think) their wild and extravagant Notions; as, *That Christ hath made them free, and that they must stand fast in that Liberty, wherewith Christ hath made them free.*

John 8. 32, 36
Gal. 5, 1.

That there is not a Sparrow, or a Hair of one's Head can fall to the ground without their Heavenly Father's Knowledge. *That the Worshipper of God worship him in Spirit and in Truth.* And therefore, being thus under God's Care, and Protection, and guided by the Influences of his Holy Spirit, there is no Need of the Government of Princes and Magistrates, and a great deal more to as little Purpose, they object, either wilfully mistaking, or not rightly apprehending the true and genuine Meaning of the Scriptures; for tho' Christ have made us free, and that we are to vindicate this Christian Liberty,

1 Pet. 2. 16.

yet we are not to use it for a Cloak of maliciousness; nor is it to exempt us from Obedience due to Magistrates, but to free us from the Slavery of Sin. Therefore, we may enjoy a spiritual Christian Liberty, and at the same Time, *become the Servants of Righteousness,* by serving of God, and

Rom. 6. 16,
18, 22.

being

being subject to Magistrates. And as for their being true Worshippers of God, and so immediately under the Guidance and Protection of Heaven, as that, *Not an Hair can fall from their Heads without their Heavenly Father's Knowledge, &c.* It is so trifling, that it scarce deserves any Answer. For, are we to expect extraordinary Means; when the ordinary may do, and are appointed to be used: Or, are we to look upon the Protection of Magistrates, or the good Offices they do us, to be unnecessary and useless, because God has promised to govern us by his Word and Holy Spirit. Or, are we to expect immediate Help and Assistance from Heaven, when we have the Mediate of Angels, or of Magistrates, who are the Nursing-fathers and Mothers of our Church. But since these are meer Cavils, and have nothing of true or solid Weight in them, and look more like Enthusiasm, than true Reasoning, or solid Divinity; I shall wave them, and answer other Questions, if you have any more to propose.

Isaiah 49. 23.

Q. I would know of you, Whether there be any other Persons, besides those you have mentioned understood by Father and Mother, and what Honour or Respect is due from me to them?

A. Yes, our spiritual Pastors and Teachers, and more particularly, the Bishops and Governours of the Church, who are most

properly our spiritual Parents : Yet since
inferiour Ministers and the Dispensers of
the holy Word and Sacraments do all con-
cur in nourishing and strengthening of our
Souls, and *building of us up in our most holy*
Faith : There is likewise a Respect to be
paid them, and a due Regard to be had for
them. Obey them, said the Apostle, who
Heb. 13. 17. *have the rule over you, and submit yourselves*
unto them, for they watch over your Souls,
as they that must give an Account of them,
that they may do it with Joy, and not with
Grief. Let Elders be accounted worthy of
1 Tim. 5. 17. *double Honour, especially they who labour in*
the Word and Doctrine amongst you, and are
over you in the Lord, and admonish you, and
1 Thess. 5. *esteem them very highly, for their Works sake.*
12, 13. Which Words are not only applicable to
Bishops, but also Priests and Pastors, who
are duly called, and lawfully ordain'd, and
with Knowledge, Prudence and Industry
faithfully discharge their Trusts.

And hence it follows, that these spiri-
tual Governours and inferiour Pastors
should be obeyed, honoured, and respect-
ed, according to their several Dignities and
different Degrees ; and a Maintenance su-
table to their Order, Quality, and Capa-
city carefully provided for them : For as
they for the Benefit of our Souls do se-
quester, and seclude themselves from ma-
nual Occupations, and Employs of all
Kinds : *As they thus make us rich in Faith*
and

and good Works, or Heirs of eternal Salvation, it is but very just and reasonable, that they who sow spiritual, should reap temporal Things; or, that they who serve at the Altar, should live by the Altar. And as they are to be maintained, or that Portion allotted them by the Law of God and Man, to be paid them without any Grudge, Reluctancy, or Diminution; so are their Persons to be respected, their Doctrines to be obeyed, and their Canons and Decrees, or whatever else concerns the Doctrine, Order, and Discipline of the Church (if not repugnant to Law) be strictly observed by us.

We are likewise to honour those who are in Places of publick Trust and Authority, and who by their Parts, Virtue, or Valour, are dignified and distinguished from others. Thus Persons of a noble Birth and Extraction, and those advanced by their Sovereign, Country, Societies and Universities, are particularly to be regarded by us: And though wealthy Persons, and Men of opulent Fortunes and Estates are not to be respected or regarded as such: Yet since Riches are the Gift of God, *who maketh rich, and adds no sorrow with it*; since they are generally the Result and Produce of Diligence, and that they, for the most Part, who are such, shew an Industry blessed with good Success, and the Favour of God, we are in

1 Tim. 6. 17.

Titus 3. 7.

James 2. 5.

Rom. 15. 27.

1 Cor. 9. 11,

to 15.

Numbers 18.

20, 21.

Deut. 18. 2.

Ezek. 24. 28,

to 32.

Acts 15. 28.

— 16. 4.

1 Cor. 14. 40.

Rom. 13. 7, 8.

Acts 23. 4, 5.

— 26. 25.

Prov. 10. 4.

22.

some Measure to esteem and respect them: And even the old and grey-hair'd are to share in this Honour and Deference, because in Scripture they are called *Fathers*, and in Wisdom, Prudence, and Discretion, in Conduct, Management, and Experience, they far outdo and excell others; Besides, their Passions being more moderate, and governable, their Tempers more cool and sedate, and their Counsels more sound, beneficial and eligible, than those of the younger, unsettled, and less experienced, they are to be regarded and valued by us; for, as the *Wise Man* observes, *A hoary head is a Crown of Glory, if it be found in the way of Righteousness.* And indeed we find not only all civilized Nations pay this Respect to Antiquity and Old-Age, but even God by a positive Law, *Thou shalt rise up before the Hoary Head, and honour the Face of the Old Man, and fear thy God, for I am the Lord.* And to conclude, with the Apostle to the Romans, *We are to render to every Man his Due, Tribute to whom Tribute, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour, and owe no Man any Thing but to love.*

Q. You have, I presume, now done with the first Part of this Command, (Honour thy Father and thy Mother) but have not yet touched on the Sanction? Pray, let me know what the Meaning of it is? Or, whether it be a temporal Reward, and only con-

cerns

cerns the Land of Canaan which was given the Israelites, in regard of their Obedience to the Laws of God?

A. At the first Promulgation of this Law, no doubt, the Sanction more particularly concerned the *Israelites*, as appears by the Reward promised them, (*That thy Days may be long upon the Land which the Lord thy God giveth thee,*) which Land was the Land of Canaan, a Land flowing with Milk and Honey. Yet the Gentiles, and other Nations were not excluded from these Blessings, but rather entitled to them, upon their Repentance, and believing of the Gospel. And it is as certain, that the Jews themselves, under this Type and Psefiguration, were promised a Celestial and Eternal, as well as a Terrestrial and Temporal Canaan. And all of us who are Christians, and listd under the Holy Jesus the Captain of our Salvation, and make it our Study to observe his Precepts, and keep his Commandments, were no less encouraged than they: By the Promises of the Life that now is, and that which is to come; which in the Apostle's Dialect, must necessarily include all Blessings temporal, spiritual, and eternal; and of those which are temporal, we commonly look upon a long Life to be one of the greatest.

Q. How come you to look upon a long Life to be a Blessing, or one of the greatest

tem.

Exodus 3. 8

—20. 12.

Deut. 5. 16.

—8. 7, 8, 9.

—26. 9.

Rom. 10. 12.

Gal. 3. 28.

Eph. 2. 13,

14.

Col. 3. 11.

Gal. 4. 22.

to 27, &c.

Tim. 4. 8.

temporal Benefits, when it seems to be a scene of Cares, Troubles, Sorrows, and Misery: Nay, when it is apparent, that he who lives longest is the most miserable, and he who is snatched away in the Blossom of his Years, the most easy, and soonest happy, because taken away from the Evil to come. And of this Opinion was Job, when he cursed the Day of his Birth, and said, He would not — 7.15, 16. live always if he might?

A. That Life, or a long Life, is obnoxious to Troubles, or a Scene of Misery and Sorrow, is by a Chance or Accident, not inherent, and essential to it, because many are exempted from Troubles, Persecutions, and Afflictions, have them not to that Degree and Measure, that others have, make a good Use and Improvement of them, and are no less a Blessing, and a Favour, than that Life, which makes them Sharers and Partakers of them: Therefore, the Royal Psalmist said, That it was good for him that he was afflicted: And the Apostle St. Paul, That all Things work together for their good that love God. And indeed, if Life, long Life, which distinguishes Men from inanimate Creatures, and Beasts of the Field, and gives us an Opportunity of enjoying that Life of Angels, and of the blessed Spirits Above; were not one of the greatest Rewards, that can on this side of Time be given us: We cannot think, that Solomon, David and Hezekiah

Psalms 119.
67, 71.

Rom. 8. 28.

Psalms 39. 12.
13.
2 Kings 20.
1. to 8, &c.

zekiah

zekiah would so earnestly have prayed for it, or Solomon have proposed it, as that Mean which was most probable of engaging us in the Obedience of God's Laws and Commandments; My Son (said he) forget not my Laws, but let thine Heart keep my Commandments, for Length of Days, and a long Life, and Peace, shall they add unto thee. And for that of Job's cursing the Day of his Birth, and wishing, that God would let loose his Hand, and cut him off; they were Expressions used in the Agony of his Pain, and when under the Pressure of his heavy Afflictions: They were the Effects of his Passion, Rashness, and Impatience, and not the Result of Piety, or Consideration. And therefore, when he began to think, and reflect on God's Mercy towards him, or his gracious End, in thus chastizing of him, he condemns his Murmuring, Discontent, and Cursing, as very heinous Crimes, humbly begs God's Pardon for them: I have sinned (said he) What shall I do unto thee, O thou Preserver of Men? Or, as we have it in other Words, I am vile, what shall I answer thee? I will lay mine Hand upon my Mouth. Once have I spoken, but I will not answer; yea twice, but I will proceed no farther, because I have uttered Things that I understood not, and Things too wonderful, which I knew not. So these mutmuring and complaining Expressions of Holy Job are no Argument for our reject-
ing

— 7. 20.

— 40. 4. 5.

— 42. 3, 6.

ing or despising of a long Life ; because they were uttered by him, when deprived of his Intellectuals, or when under a Cloud, and disturbed with his Sufferings : And his Reason being thus eclipsed, and having made him speak Things, that he was afterwards ashamed of. The Text tells us, That he did acknowledge his Fault, and repent, and humble himself in Sackcloth and in Ashes.

Q. But how can a long Life be said to be the Reward of Obedience to Parents? When we know several that have been taken off by sudden and untimely Deaths : Nay, in their Youth, and the Flower of their Age, who have yet been very dutiful, and obsequious Children. And in Sacred History we have an Account of Josiah, who was cut off in the midst of his Days, though very religious, and obedient to his Parents from his Infancy and Youth ?

2 Kings 22.
2 Chron. 24.

A. Though all this be true that you object, yet the Promise is still good, and dutiful Children are commonly, and for the most Part, rewarded with many, and prosperous Days. And tho' God grant not this very Thing (for Reasons best known to himself,) yet if he gives that which is infinitely better, an eternal for a temporal, or transient Life ; or of sudden, or in our Youth remove us from this Life, to take us away from the Evil to come ; as he did Josiah, which you have beforementioned.

2 Kings 22.
20.

Are

Are we not amply recompenced, or superabundantly rewarded for our Duty and Obedience to Parents: We can therefore, have no Reason to quarrel with God, or charge him with the Breach of his Promise, or repine, or murmur, for his not performing of it, if he gives us the same, the Equivalent, or that which is most profitable and convenient for us: Much less should we mutiny, or find Fault with him; if in Exchange of earthly, he bestows heavenly Treasures. And thus God always deals, not only with obedient Children, but with every pious and religious Man: *For if we* Psalm 37. 4 *delight ourselves in the Lord, he will cer-* 5, 6. *tainly give us the Desires of our Heart.*

Q. Notwithstanding what you have said of this Promise, I have often observed, that disobedient and rebellious Children have lived long and prosperously in this World, which would make one apt to believe, that they are rewarded for their Impiety, or, That the like Chance, (as Solomon words it,) happens to the good, and to the clean, to Eccel. 9. 2, 11 *the righteous, and to the wicked, which would seem to destroy that Notion which we have of a general and particular Providence?*

A. Your Observation of disobedient Children may be true, and, no doubt, it sometimes so falls out, that they live long; but then, perhaps, it is in Disgrace and Ignominy, or, it may be, in Pain, Trouble, and Misery, which is but an increasing of their

their Punishment, or a farther Addition to their Torture of Body, or Anguish of Mind : And if it so fall out, that they are prosperous in their Affairs, and that all Things go well with them in this World; yet, without their sincere Humiliation and Repentance (which always averts the Wrath of God) they shall be for ever miserable and unhappy in another : So that,

Ecc1.8.12,13.
Isa. 65. 20.

as Solomon and the Prophet *Isaiab* observe, *Though they live to be an Hundred Years old, they shall die accursed.* And this will sufficiently answer all your Mistakes or Er-

Luke 6. 35.
Mat. 5. 45.

rors about the Divine Providence. For as God is kind to the unthankful and unholy, or makes his Sun to shine on the evil and on the good, and his Rain to fall on the just and unjust. So there is no Estimate to be made of his Favours, by the Distribution of temporal Things : And though the good and bad equally share in the good Things of this Life ; and that here there

Psaln 58.11.

is no visible Difference between them, or that sometimes, even they who are religious, are in extream Poverty and Misery, whilst the wicked do flourish, and are in Prosperity : Yet, to proportion Things, and that there may be answerable Rewards ; the wicked, who enjoyed the Treasures, or Pleasures of this World, shall be miserable in another ; and the righte-

Luke 16. 25.

ous, who have suffered here, shall be happy hereafter. Which abundantly evinces the

the Justice and Goodness of God, and is the greatest of Encouragements to every pious and rational Soul. And hence was St. *Austin's* Observation, "That God St. August. de Civitate Dei, lib. 1. cap. 8. had provided good Things for the Godly hereafter, which the Wicked should not share of; and evil Things for the Wicked, which the Godly should not be tormented with: Therefore, (said he) are Things temporal, whether good or bad, common to both; the good, that they should not be eagerly pursued, because enjoyed by the wicked: And the bad (such as Sufferings and Afflictions) that they should not be shamefully avoided, because the godly reap great Advantages by them.

Q. Before you finish this Command, I would know of you, Why this is called by the Apostle St. Paul, the first Command with Promise? When I read in Exodus, and Deuteronomy, a Promise of a Reward annexed to the Second Command?

A. The Answer given by some Commentators to this is, That the fifth Command is the first Command of the second Table, which has a Promise affixed to it: Or, that it is the first of the Affirmative Commands to which a Reward is promised. But the most genuine and Orthodox Sense of the Words seems to be this, that this Command of honouring our Father and Mother, is the first Command, which has

has a special, or particular Promise affixed to it, the second Command, *Thou shalt not make unto thy self any graven Image, &c.* having only a general Reward promised, which belongs to all the other Precepts, as well as this; (*showing Mercy unto Thousands of them that love me, and keep my Commandments.*) And though the Law of Nature seems to oblige every one to the Performance of this Duty; yet Religion and Piety, and the good Government of Societies, or the Welfare of Church and State depending upon this filial Obedience; was God pleased, for the Encouragement of Children, or cheerfully to excite them to this Duty, to promise them those Things, which of all others were most desirable by them; namely, a long Life, and Prosperity in it: *That thy Days may be long in the Land.* Or, as St. Paul phrases it, *That it may be well with thee, and that thou mayest live long on the Earth.*

Deut. 5. 16.

Eccles. 3. 3.

to 8. &c.

Ephes. 6. 3.

Q. But does not this Sanction, or the Promise annexed to the Command, include a Punishment to be inflicted on disobedient and undutiful Children: If it does, let me know the Nature and Quality of it?

A. No doubt on't, there is a Punishment here included, and that a severe one too which is to be inflicted on undutiful Children: For, if we regard the Law of God, there we find stubborn and rebellious Chil-

Children, punished with Death, or Stoned till they die. And indeed, God has this Sin of Undutifulness in such Abhorrence and Detestation, that even Children, who used opprobrious and reproachful Expressions, gave ill Language to their Parents, or cursed Father and Mother, were put to Death. And which is farther to be considered, this Rebellion seemed to be so heinous and aggravating in the Sight of God, that by his own Appointment it was ordered, that the Criminal should be sentenced or convicted on the bare Complaint or sole Accusation and Evidence of the Father, which was in Effect, making him both Judge and Party, or giving him the executive Power of the Law; the Words we have set down in the 21st Chapter of Deuteronomy, beginning at the 18th Verse, *If a Man have a stubborn and rebellious Son which will not obey the Voice of his Father, or the Voice of his Mother, and that when they have chastened him, will not hearken unto them: Then shall his Father and his Mother lay Hold on him, and bring him out unto the Elders of his City, and unto the Gates of his Place; and they shall say unto the Elders of his City, This our Son is stubborn and rebellious, he is a Glutton, and a Drunkard, and all the Men of the City shall stone him with Stones till he die; so shalt thou put away Evil from among you, and all Israel shall hear and fear.*

Exod. 21. 17.

Lev. 20. 9.

Prov. 20. 20.

Exod. 21. 2, 7.

Lev. 25. 39.

Deut. 15. 12.

— 21. 18.

19, 20, &c.

And this being an universal Law among the Jews, seems to have been the Reason why some of the Patriarchs thought, that they had an absolute and uncontrollable Right in the Life and Death of their Children: But tho' this they really had not, yet in the Time of Famine having a Power to sell, or emancipate them for Bread, and in Case of Disobedience, Rebellion, and abusive Language, to obtain a Sentence for their Execution, or putting them to Death; the Difference seems not to be very great between their Opinion and the real Extent of this Power.

And this Custom of theirs, no doubt, was that which first gave a Being to the *Patria Potestas* among the Romans; which though very severe in the Beginning of their Empire, assuming to themselves an absolute Right in the Lives of their Children, and of selling 'em, in Case of Want and Poverty; yet this Power was afterwards moderated, and quite devolved on the Civil Magistrate, who first contrived, "That that Child who struck his Father, so that he died of the Blows, should be sewed with a Dog, a Cock, a Viper, and an Ape in a Sack, and then thrown into the Sea, 'till his Bowels were torn, or he destroyed by these fierce and cruel Creatures." By this Sentence signifying, and denoting, that he who was so cruel and inhuman, as to destroy the Author

*Instit. lib. 1.**cap. 9.**Digest. lib.**prim. tit. 6.**lib. 48. tit. 9.**Vide Wesem.**& Mynsing.**in eodem tit.**Perez. in Dig.**& Cod.**Wesemb. in**Cod. lib. 4.**tit. 41.**Grot. de Jure**belli & pacis,**lib. 1. cap. 2.**lib. 2. cap. 5.**Mat. de Crim.**tit. 6. cap. 2.**Valer. Max.**lib. 1. cap. 5.*

of his Breath and Being, deserved to be thrown into that Element, where he could not have the least Benefit of the open Air; But this Law, in Process of Time, being repealed, they made another, in its Effects and Consequences no less just than the former, namely, That Murderers of Parents should be punished like those guilty of Treason and Rebellion, which was not only to lose their Lives, but even to forfeit all their real and personal Estate. And indeed, this wise Nation did so far abhor that crying Sin of Parricide, or Undutifulness; that even that Child who did not maintain his indigent Parents, was to be sued in their Courts, and an Action of Ingratitude given against him, where no Plea was allowed him, nor any Excuse to be pleaded in Defence of his Inhumanity and Cruelty: All which seem to have proceeded from the Dictates of Reason and Principles of the Law of Nature, which were so universally diffused, and every where spread in the habitable Parts of the World; that even Heathens and Barbarians were Enemies to this monstrous and most aggravating Crime.

And hence were the severe Censures, and most smart Sayings of the wisest Lawgivers and Philosophers. For, *Solon* said, "That he thought Undutifulness such a prodigious Villainy and horrid Immorality, that he did not believe any Man could

Dig. 37. tit.

15.

Cod. 6. tit. 6.

lib. 8. tit. 47.

Hotoman. §

Vinn. de Pat.

Potest.

Conan. lib. 8.

cap. 12. Cod.

lib. 8. tit. de

Ingrat. liber.

Quint. Dec. 5.

Sen. lib. 3.

de Benef. cap.

1. § ult.

Plut. de Fratri

Am.

Diog. Laert.

lib. 1. § 6.

Anten. Serm.

de lib. Parent.

Honor.

Plut. de Ser. "could be guilty of it." And therefore
 Num. Vind. made no Law against it. Pampelus the
 Diog. Laert. Pythagorean said, "That to slight and
 lib. 6. de So- "injure Parents, he thought neither Men
 lon. "nor Devils could be so wicked as to de-
 "fire, and cause it to be done: And
 Arist. lib. 9. "that he must unman, and divest himself
 Ethic. cap. 9. "of Reason and Humanity, who could be
 "thus rude, or disrespectful to his Father."
 Plut. de Frat. And Plutarch, "That we could do no-
 Am. "thing more acceptable to God, than to
 "love our Parents, and nothing so impi-
 "ous and offensive, as to neglect or de-
 "spise them." Which well agrees with
 the Precepts of the Gospel, and the Doc-
 trine of the Apostles, *Honour thy Father*
 Eph. 6. 2, 3. *and thy Mother*, which is the first Command
 Luke 2. 51. with Promise. And indeed, our Blessed
 Master, by his most submissive and respect-
 ful Carriage to his natural and earthly Pa-
 rents, has set us such a Precedent, that
 we must not only think our selves bound
 to follow him, but even from his Example
 conclude, that he who is rebellious and
 disobedient deserves to be severely pu-
 nished for his Sin. And as dutiful and
 obedient Children are in this fifth Com-
 mand promised the Reward of a long Life
 and Prosperity. So, by the Rule of con-
 traries, or by the negative Part of this af-
 firmative Precept, the same is denyed the
 undutiful, or a sudden Death, or a short
 and unprosperous Life threatned and a-
 warded

warded for their Portion ; as we may read of *Abfalom* and *Abimelech*. 2 Sam. 18.

Q. I desire now that you would in general 9, 14, 15.
Terms let me know what is required and for- 11. 21.
bid in this Command ? Jud. 9. 56.

A. This Command requires of Children, Love, Honour and Obedience, natural Affection, Fear, Service and Submission ; and Tribute, Custom and Maintenance, which is a Duty which we owe our natural, civil and spiritual Parents, and of them it does require Nourishment, Education and Provision, Instruction and Government, a Protection of our Rights and Persons, and a lawful and natural Distribution of Justice between Man and Man.

This Precept does forbid the slighting of our Parent's Commands, the despising of their Persons, or exposing of their Failures and Infirmities. It forbids our attempting or undertaking any weighty Affairs, without their Approbation and Consent ; and the refusing and rejecting of their Counsel, when seasonably given and required. It forbids our mutinying and rebelling against the civil Powers and Authority, or not yielding all Deference and Respect to our Sovereign and those entrusted by him.

In short, this Command reprehends all those who are defective in their relative Ties or Obligations ; who are undutiful to their Parents, Husbands, Masters, Tu-

tors, and Governors, who despise, or disregard their Ministers, who deny 'em Maintenance and Respect, or refuse to obey their friendly and ghostly Advice. In a Word, they are Transgressors of this Law, who are rude and unmannerly to their Elders and Betters, whether in Age, Gifts, Honours, Descent, Parentage or Estate; and they who scorn and neglect to pay their Wives, Children and Families, their Servants, Inferiours, and Dependants, or any who are related to them, that Duty, Service and Obedience, or that Love, Respect and Benevolence, which is owing, or belongs unto them: I say, all who are defective in these Duties, are likewise guilty of the Breach of this Command.

Q: You having spoke at large to this Precept, I would have you to proceed to the sixth, and tell me what is meant by these Words, Thou shalt not kill; or as it is in our Catechism, Thou shalt do no Murder?

A. By these Words I understand, that we are not willingly or unlawfully to take away the Life of another, nor consent to it, nor by our Advice, Approbation or Assistance, or any other Way contribute to it. By these Words (Unwillingly and Unlawfully) I mean that he does not transgress this Law, who obeys the Command of a Magistrate, in executing of Criminals or any Malefactor who deserves Death,
Nor

Nor that Soldier or Officer, who by the Order of his General, wages War or kills his Enemy) provided, the War be justly and necessarily undertaken; and that he does not go beyond the Bounds of his Charge and Commission.

Nor can he properly be said to be guilty of Murder, who by Chance or Misfortune, or some unlucky Accident or other, casually kills another, because there was no prior Design nor Intention, nor any Concurrence of the Will, nor deliberation of the Judgment, to make the Action sinful, or the Person criminal: Yet this notwithstanding, if any Man be conversant in an unlawful Thing, or be about doing of that which is not his lawful or necessary Business, as throwing of Stones over an House, where Persons are thought to be, or do usually pass by; if one in such a Case do kill, he cannot be thought innocent, nor expect to go unpunished; and much more deserves it, than he, who tiling an House, unfortunately kills a Man by his Neglect, or Forgetfulness of not giving Warning to those that come in his Way.

In these and other such Cases, we have the Authority and Determination of that unerring Judge, who ordered the Manner and Method of proceeding with his own People the *Jews*, in the Tryals of Murder Man-slaughter, a voluntary and casual Ho-

Exod. 21.
12, 13, 14.

Lev. 24.
17, 21.

Deut. 19. 3,
4, 5, 6, 11, 12.

Vide Num.
35. 16, 17,
18, 19, 20,
21, &c.

Josh. 20. 3, 4,
5, &c.

cide. He that smiteth a Man, so that he die, shall surely be put to Death. And if a Man lie not in Wait, but God deliver him into his Hand; then I will appoint thee a Place whither he shall flee. But if a Man come presumptuously upon his Neighbour, to slay him with Guile; thou shalt take him from mine Altar, that he may die. Thou shalt prepare thee a Way, and divide the Coast of thy Land, (which the Lord thy God shall give thee) into three Parts, that every Slayer may flee thither. And this is the Case of the Slayer that fleeth thither, that he may live. Whoso killeth his Neighbour ignorantly, whom he hated not in Times past, as when a Man goeth into a Wood with his Neighbour to hew Wood, and his Hand fetcheth a Stroke, with the Ax to cut down a Tree, and the Head slipperth from the Helve, and lighteth upon his Neighbour that he die. He shall flee into one of these Cities, and live; Lest the avenger of Blood pursue the Slayer while his Heart is hot, and overtake him, because the Way is long, and slay him. Whereas he was not worthy of Death, in as much as he hated him not in Time past. But if any Man hate his Neighbour and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these Cities. Then the Elders of the Cities shall send and fetch him thence, and deliver him into the Hands of the avenger of Blood, that he may die.

Agree-

Agreeable to these divine Laws, did the Romans punish those that were guilty of Murder or Homicide; and as they did make a Difference between casual, necessary and wilful Murder, and did exempt those two from capital Punishment; so he who by Guile, or from a Principle of Hatred or Malice, did presumptuously and designedly kill his Neighbour with a Sword, Dagger, Arrow, Stone, Stick, or any other Weapon or Instrument, or by Poyson, Witchcraft, Magical Arts or otherwise, did take away his Life; all these I say, by the *Cornelian Law*, were put to Death: And they who killed Infants were equally guilty, and punishable by this Law. And tho' there be here a Distinction made between those who were murdered in the Womb (before, and after the Infusion of the Soul, which they take to be the fortieth Day after Conception) tho' I say, they may urge, that this alters the Case very much, when the Embryo, or Fetus is not organically, and intirely formed, which cannot be till it has Life in it; yet this notwithstanding, destroying of that which is in Aptitude, and Disposition to become a Man, must be a great Sin, and no less than wilful Murder before God; and so it is in those who to cover their Shame, and abscond their Wickedness, destroy the Fruit of their Womb, or expose them when helpless and Infants, to imminent and apparent Dangers, as in Deserts, Woods, and other Places,

Digest. lib.
48. tit. 8.
Cod. 9. tit. 16.
Inst. lib. 4.
tit. 18. de
lege Corn.

Vide Wcl. in
Dig. lib. 48.
tit. 8. &
Hotoman in
Instit. lib.
4. tit. 18.
Myns. in
Eund. lib. 3
tit.

St. Aug.
quest. Vet. &
Nov. Test.
quest. 23.
de defin. Orth.
fidei cap. 14.

S. Anib. cap.
7. ad Rom.

St. Cyril lib.
2. in Dial.
Trinit. Cod.
lib. 8. lit. 52.
de Inf. ex-
posit. lib. 3
Ser.

Places, where they may be starved or destroyed by wild Beasts : These last, by the Romans, were equally punished with Murderers, and very justly too, because they were the principal Cause of this Homicide, and might have prevented it if they would, and by Nature were obliged to do it.

Q. What is that which you call Casual Homicide ; or is he who is guilty of it, by this, or any other Law, liable to be punished with Death ?

A. I call that Casual Homicide, when a Man without any Guile, Design or Intention, but purely by Chance or Accident, has the Ill-luck, or Misfortune to kill another : As for Instance ; If a Man throwing a Stone at a Dog, who flew at him, and bit him, should with that Stone kill a Child ; or riding a vicious and unruly Horse, he should throw him off, break loose, and kill one passing by. In such Cases, the Person not any Way, but by Accident, contributing to this Murder, is only said to be guilty of Casual Homicide : And for this, and such like Murders, the Manslayer, or Shedder of Blood, was by God's own Appointment, to fly to one of the Cities of Refuge, and there to continue till the Death of the High Priest. And if he who was so banished from his own City or Place of Abode, did not obey these Orders, or was killed when absent, or without the Bounds of

Numb. 35.

ver. 25.

Josh. 19. 6.

of his said Confinement, there was no Revenge or shedding of any Blood for his Murder; the Avenger of Blood being acquitted by God's immediate Sancti-
Joshua 35.
26, 27, 28.

But though this was the Punishment inflicted upon them, [who killed their Neighbours unwillingly and unawares, and hated them not in Times past, yet we find by this Judicial or Mosaical Law, that if
Exodus 21.
22, 23.
 any Persons in striving or quarrelling, hurt a Woman so that she miscarried, and died of the Blows, that they were put to Death: And if her fruit did but depart from her, and no Mischief followed, that they were liable to what Punishment the Husband did inflict; beside the Pecuniary Mule, or the Judgment determined by the Judge.

And from hence seems to have proceeded the Decision of the Civil Law in this Case, distinguishing between those, *qui versantur in licito & illicito*, who are lawfully and unlawfully employed, or who give or give not Warning, when they are about their Trade or Occupation; As the Guilt of the first may be lessened, and extenuated, and not be made liable to Corporal Punishment; so that of the latter is more heinous and aggravating, by reason of the Idleness of the Person, the Illegality of the Action, or the want of due Care and Diligence; and giving that timely and seasonable Warning which he
 ought,

ought, and was obliged to have done. Thus if a Man, who by Law is forbidden to carry Arms, or to hunt, and aiming at a Buck, does by the Glancing of a Ball on a Tree kill any of those who are in the Chase or Pursuit, he is certainly guilty of Homicide; and so is he who in tiling or untiling of a House, or in placing of Beams or Joists, does through want of Care and Warning kill any that is under them, or those who are crossing of the Streets, or walking in or near those Places where he is employed, this Workman or Artificer is indeed in a great Measure guilty of Murder, and as such deserves to be punished. The Romans by the *Aquilian Law*, did punish those who were in Fault, or *quod sit culpa*, as they word it, by paying for Medicines, loss of Time, and all Damages sustained by the Persons relating to him who was slain. But the *Comelian* did condemn the Criminal to the digging of their Mines, or *ad metallum*, which was the next Door to Death, and to some more terrible than Death itself. This Crime or Homicide, by our Law is called *Chance-medley*, and only punished with the Forfeiture of Goods and Chattels.

Q. What do you call Necessary Homicide, or why do you term it so, when all shedding of Blood is reputed unlawful, and condemned by this Precept, as a Thing that should on no Pretence be done; for the Words are indefinite,

*Vid. Wefem.
in Digest lib.
9. Tit. 2. lib.
48. tit. 8.
Cod. 8. tit. 35.
lib. 9. tit. 16.*

*Littleton lib.
3. Inst. cap.
101.*

definite, without any Reserve or Exception; and so seem to be universal; that you shall kill no Man, no nor any Thing that has Life in it, voluntarily, casually, or necessity?

A. Having already agreed with you in the two first, as to the Life of Man, and explained their Meaning with the Guilt and Punishment due to them; I need not farther insist on them, but streight proceed to the Explication of the third, and shew their Error as to the Universality of the Precept; and this Murder or Killing, I call Necessary Homicide, because it is purely committed out of Necessity where a Man is forced in his own Defence to kill the Aggressor. Here the Law of Nature and Charity to Man's Soul and Body, to his Family, Relatives and Dependants, do all engage and oblige him rather to kill than suffer himself to be killed; which likewise clearly appears to be supported by the divine Law; for there *Moses* tells Exod. 22. 2, 3. us, That a Man might lawfully kill a Thief, that was found breaking of his House at Night; and that no Blood was to be shed for him, though by thus smiting of him he did die. And the Reason from the following Verse seems to be, because he was presum'd to come with a Design to kill as well as to rob; or that at Night it could not be perceived, which he designed, nor was it possible for him to prove the Theft by Witnesses, make his Application

tion to the Magistrate, or again recover his Goods; which makes the Difference between a *nocturnal* and *diurnal* Thief; for tho' this latter was not to be killed, but that he who did it must suffer as a Murderer, because at Sun-rising, or by Day Light, he might have called for Assistance, acquainted the Judge, and by his order might have Restitution made him, or in Case of Poverty, had the Criminal sold for his Theft. Yet the former, the nocturnal Thief, tho' kill'd, there was no Blood shed for him; nor he who did it thought guilty of Murder, because the Action was in defence of himself and of his Goods, and that pure Necessity did oblige him to it.

Instit. lib.
4. tit 3. de
lege Aquil.
Vid. Myns.
Et Vinc. in
Eosd. Titul.

And according to this Law, was *Justinian's* Determination in his *Institutes*. *Itaque Latronem Insidiatorem occiderit non teneatur*, &c. Moreover he who kills a Thief or a Robber, who invades him, or lyes in Wait for him, is not guilty, or liable to be sued, provided he could not fly from him, or avoid the Danger.

Matthew 5.
39, 40, 41.
—6, 51.

Q. But before you go farther, or answer the remaining Part of my Objection, I must tell you, that I can find nothing in the Gospel to warrant your Doctrine of Self-defence; Nay, I am of Opinion, that there is a great deal, there which seems plainly to contradict it; for our Blessed Master in St. Matthew's Gospel tells us, that we are not to resist Evil,

Evil, and that if any smite us on the right Cheek, we shall turn to him the other also; and St. Paul in his Epistle to the Romans and Corinthians, shews us, that we are to recompence no Man Evil for Evil, nor defend our selves, but give Place unto Wrath. Now there is utterly a Fault among you, because you go to Law one with another: Why do ye not rather take Wrong? Why do you not rather suffer your selves to be defrauded?

Luke 6. 29.
Rom. 12. 17
and 19.

1 Cor. 6. 7.

And the Primitive Fathers, who are the best Interpreters of Sacred Scriptures, have in their Writings given it as their Judgment, that killing a Man in our own Defence cannot be justified by the Authority of the New Testament; nor in the least approved as a Thing lawful or commendable. St. Ambrose says, " That a Chri-

St. Amb. lib.
3. de Offic.

" stian, a good Man, or a wise, should

cap. 4.

" not desire to save his own Life by taking

" away another's. St. Austin, That that

St. Aug. lib.,
1. de lib. Arb.

" Law is not just, that encourages a Tra-

cap. 5. vid.

" veller to kill a Robber rather than be

Ep. ad Publ.

" killed himself; or that gives Way to

154.

" destroy him, who had attacked their

" Chastity, or attempted to have killed,

" before actually he had began his Rape.

St. Bern. in
Pref. ad Mi-]

" And St. Bernard, That he who neces-

lit. Temp.

" sarily kills in his own Defence is in Fault,

vide eund.

" though it be something less than the

lib. de prat.

" first Aggressor's: And that he is not

& disput.

" without Guilt, who to escape Danger,

" or

“ or get away does kill another.” And this likewise seems to be the Opinion of that great Casuist *Aquinas*, “ That no Man should designedly, or with an Intention kill, that he may save himself.”

Tho. Aquin.
2d. 2d. quest.
64. 7.

A. All these Doubts will quickly be resolved, or the Objections soon vanish and disappear, if we consider, that our blessed Master did not contradict, but observe the Law of Nature, it being an Impression of the divine in the Soul of Man, which we call the Dictates of right Reason, or the Rules of Equity, nor did he abolish the Judicial or Moral Law, but explain, perfect, and fulfill the same. Therefore, as Self-Defence was allowed under the Law, so it was under the Gospel. And what our blessed Saviour and St. Paul speak, *Of not resisting Evil, or of suffering Wrongs and Injuries*, relates to small and trifling Offences, or those Trespasses and Damages, which are of so little Value and Significance, that we had better bear them than to quarrel and contest, or sue our Brethren before the Tribunals of Heathens and Infidels, or of wicked and unrighteous Judges. And this the Apostle sets down as his Meaning, or the true Explication of them Words, *Now there is a Fault among you, &c.* And it is as plain by our Saviour's Interrogation, and by the Apostle's Answer, *And he that hath no Sword let him sell his Garment and buy one: And they said Lord, behold*

1 Cor. 6. 1,
2, 3, 4, 4, 6.

Luke 22. 36
and 38.

*behold here are two Swords: And he said
 unto them, it is enough. I say, by these
 Words it is very evident, that our blessed
 Lord approved of carrying of Weapons for
 our Defence: And though he did rebuke
 St. Peter for cutting off Malchus's Ear, and* John 18. 11.
*would not be defended himself at the
 Time of his Suffering; yet it was, because
 St. Peter did it without any Command
 or Authority; and that the Defence was
 superfluous, and unnecessary, there being
 but a few against great Multitudes: And
 besides our Saviour's Hour was come, and
 he was willing to undergo what his Father
 had ordained, and must come to pass:
 Otherwise, he might, if he pleased, have had
 many Legions to have rescued and saved
 him. Therefore, though there was no Oc-
 casion then for these Arms, yet there was
 before his Passion, or whilst he lived with
 his Apostles and Followers, and taught
 them. And since these Swords cannot be
 said to have been bought of Purpose to
 offend or kill, it must of Necessity be for
 their own Safety and Defence: And this
 must be the Meaning of the Fathers and
 Casuist before quoted, that we are not for
 Trifles or Things of greater Moment, (if
 they can otherwise be recovered or acqui-
 red,) endanger any Man's Life: Nor when
 we are invaded our selves, so to fall upon
 the Aggressor, that we have nothing but
 Revenge and Murder in View.*

*St. Amb. de
 Offic. lib. 1.
 cap. 36.
 Tho. Aquin.
 2. 2d. Quest.
 64. tit. 7. resp.
 ad 5. Arg.
 Vide Dom.
 Sot. lib. 5. de
 Just. & Jur.
 Quast. prim.
 Art. 8.
 Vide Hug.
 Grot. de Jur.
 B. & pac. lib.
 2. cap. 1. par.
 13.*

*Vide Dr. Bal.
de Caf. cons.*

lib. 4. cap. 1.

Caf. 13, 14,

15. Instit. lib.

4. tit. 3.

Digest. lib. 9.

tit. 2. lib. 48.

tit. 8.

Vide Perez.

in eund. lib.

& tit. Pand.

& Wefem.

in eod. lib. &

tit.

It is this, that these holy Fathers condemn, and not that of killing the Invader, after all other Means had been used to prevent it : And indeed where there is a *Moderamen insultatæ tutelæ*, as Civilians call it ; that is, a Regard had to Time, Place, Persons, and other Circumstances ; as that you shall not kill, if you can possibly fly or get away ; nor meet nor attack the Aggressor, after you are parted and could avoid each other ; nor exceed the Bounds, and Limits of Defence, by using of a Sword, Pistol, or any mortal Weapon, when the Invader uses only his Fist or a Whip ; nor are we from any Provocation, from our Parents, or Father of our Country, any otherwise to defend our selves, than by Flight, Submission and Obedience, the Publick Good and Advantage of Societies, with the Life of our natural Parents, being far preferable to any private Man's. Now if these Things are strictly observed, and that the Attack is sudden and violent, that there is no going to a Judge or Magistrate, no avoiding of the Person, nor of our Death, in all Probability, but by killing of the Aggressor ; and that it is not Malice or Revenge, but purely saving of our selves, that puts us upon it, the Action certainly cannot be criminal, nor be look'd upon as Murder before God or Man ; for if this I can do, to defend Innocent, or helpless Persons, or my Neighbour,

bour who is in Distress, the Reason must needs hold to do it for my self.

And this, the Law of Nature, Nations, Vid. Tul. Cir. in Orat. pro Milton. & in Officialibus prim. and the divine Law, doe all justify and defend; provided there be no Revenge, and we sorry and troubled that it should be our ill Fortune, instead of slightly wounding and disabling him, to kill and take away his Life. Vid. Myne. in Instit. lib. pri. de Jure. nat. Gent. & Civ. Prov. 24. 11.

And if we can thus lawfully in our own Defence kill a Man, much more may we all other Creatures, if they hurt, or do us Mischief; nay, as there is an absolute Right of Dominion, under God, given us over all the Creatures, and that they are for our Use and Subserviency; and that we may kill them for our Food and Sustenance, or any other Way dispose of them, so that we avoid Cruelty and over-much Severity, which ought not to be used, even towards Brutes. — 12. 10. The righteous Man having Mercy on the Soul or Life of his Beast. I say, we having this Original Grant from God. Gen. 1. 28. 29. — 9. 1, 2, 3. Be fruitful and multiply, and replenish the Earth, and subdue it, and have Dominion over the Fish of the Sea, and over the Fowls of the Air, and over every living Thing that moveth upon the Earth, into your Hand they are delivered. And they shall be Meat for you, even as the green Herb have I given you all Things.

This, with God's commanding of Beasts 1 Sam. 10. 8. 1 King. 8. 63. 2 Chr. 5. 6. to be killed, and to be offered as Sacrifi-

*St. August. in
lib. prim. de
Civ. Dei.
ad Marcell.
cap. 20.*

*Gen. 4. 4.
— 31. 54.
Exod. 29. 10,
11, 12, 13,
14, 15, &c.
Deut. 12. 6.
11, 13, 14,
15, 21, 22,
&c.
1 Kings 8.
5, 63, 64.*

ces to him, do sufficiently answer your Scruples about the Universality of this Precept, and abundantly confute the Error of the *Manichees*, who thought it unlawful to kill any Cattle or Beasts of the Field. I know there be some that have thought it unlawful before the Flood, to have killed any of the Beasts of the Field, which seems to be an Error, because *Abel's* Offering was before it; but let this be how it will, it is certain, that after it, there was a full Liberty and Grant for killing, eating, and offering them in Sacrifice to God.

Q. You have now sufficiently resolved my Doubts, and fully satisfied me in that Particular of Self-defence; but there is one Thing that sticks with me, which is something of kin to this, and that is Duelling, or fighting of a single Combat; whether this in any Case be lawful, or whether I may not undertake it to vindicate my Honour and Reputation? I have a great deal indeed to say for it, but I would have your Judgment in the Case, before I acquiesce in it, as a Thing lawful and warrantable by the word of God. I shall but just name those Things which to me seem to justify Duelling, or a single Combat. In Scripture we read of David's undertaking it against Goliath, and yet no where reprehended, but rather approved on, as a Thing expedient, to prevent the farther Effusion of Blood. It is a Thing likewise practised by

se-

several Nations, as Muscovy, Denmark, Spain, to determine Controversies that cannot otherwise be ended. And it partakes of the Nature of Lots, which are now us'd in difficult Cases among Christians; and if I may defend my Life, I see no Reason, why I maynt defend my Honour and Reputation, which is of equal Value with it; nay, by most Men is esteem'd more than Life itself.

And if I am allow'd, and may justly, by human, as well as the divine Law, kill a Robber, or a Thief, that takes away my Goods, or steals them. Much more, may I invade him, or accept of his Challenge, who murders my Reputation, detracts from my Honour, or destroys my good Name. I likewise find, the learned Grotius, to be of this Opinion, for he says, " That in two Cases,

Hug. Grot.
de Jur. B. 8
p. lib. 4. cap.
1. §. 15.

" one may engage in Duelling, or Answer ones Challenge: First, when he who sends the Challenge, or presently challenges me, gives me leave to fight, or draws upon me, and threatens to kill me, if I refuse to fight him, in this Case, he thinks it lawful to draw, and accept of the Challenge. The Second is, when a Magistrate commands two Malefactors, equally deserving Death, to fight.

A. My Opinion is, That Duelling by all Means is to be avoided, and that nothing can justify it, but self-Defence, of which I have treated already at large. As

Vide Dr.
Hammond on
the sixth Com-
mand there on
Duell.

to the Custom of *Denmark*, and *Muscovy*, in suffering Combatants to kill each other; it can be no good Precedent, it being first a Thing unlawful, and next that, which *Germany*, *France*, *Holland*, *Great Britain*, and many other Nations, which are far the greater Number, have disallowed and made Laws against. And for the Instance of *David*, it was by divine Impulse, or Revelation, and so not to be brought as a Pattern, or Example, but when there is the same Authority to defend, and warrant it; nor can this be approv'd on, as an Expedient to clear ones Innocency, because, often the Criminal, or the Nocent by Strength, or dint of Skill, may be thus clear'd, or come off, which therefore can be no true, sure, or good Way of shewing one to be Innocent. And as to ending of Quarrels, and Disputes, since that may be done by Writings, Instruments, Deeds, Witnesses, and Oaths, which are the only Means appointed to determine Controversies, and Suits, or to prevent all manner of Differences and Disputes; and should it so fall out, that neither one, nor all of these, could decide the Matter; yet rather than avenge our selves, we must leave it to the Judgment of God, who commonly finds out a Way to clear the Innocent, and condemn the wicked doer.

And

Pet. Martyr.
Loc Comm.
de sing. Cert.
five Deullo.
Lac. 18.
Jer. 32. 10,
11.
Heb. 6. 16.
Vid. And.
Riv. in ex-
plic. ver. 13.
cap. 20. ex.
pag. 236. an.
Duell. aliq;
cas. sit. licit.

And as for our Honour and Reputation, Bald. lib. 4. cas. prim. de cas. con. cas. 12. we may not fight to justify this, since it is seldom, that wicked malicious Men can 1 Pet. 2. 15. hurt or impair it, because such can make no Impression upon those who are virtuous; good or holy; or if they should, which seldom happens, yet this Reputation is often again retrieved, and the Person slandered abundantly recompenced, by that Abhorrence and Detestation that Revilers and Detractors are commonly had in: But suppose this should not be the Case, but that the Innocent suffers in his good Name, and that the Calumnies and Reproaches of wicked Men do bear very hard upon him, yet, what can all these signify, when his Conscience does clear him, and that he has God's Promise and Assurance, that he shall have Peace and Tranquility of Mind; and his Help and Assistance; who will revenge his Cause, and clear his Innocency; or as the royal Psalmist phrases it, Psal. 37. 5. *will bring forth thy Righteousness as the Light, and thy Judgment as the Noon-day.* But should these Promises be delay'd, or Things not answer our Expectation, shall we venture our Life, or endanger that of another, when both our Souls, which are worth ten thousand Worlds, lye at Stake; or by the Wid. Conc. Trid. Sess. 25. cap. 19. Downfal of one or the other, may be made miserable for ever. This is such a Rashness and prodigious Piece of Folly, that we cannot think of any that is greater or more

Prov. 3. 6.
 — 16. 5.
 Phil. 2. 3.

fatal and pernicious in its Consequence, that a little Noise or popular Air, a Blast, or Puff of Wind, or the Opinion of the Populace or a Multitude of Men, (for Honour and Reputation is nothing else) should make us incur the Displeasure of God, forfeit his Favour and Good-will, and run the Hazard of being miserable and unhappy beyond all Thought and Expression. And since between these two, there is a great, nay, an infinite Difference, it must be much more Prudence, and greater Christianity, to suffer Indignities and Affronts, than to engage in the Quarrels and Combates, which may destroy both Soul and Body at once. And the same may be said of our earthly Goods, that we had better part with them, than kill the Thief or Robber, except the Loss of them manifestly tend to the Ruin and Destruction of our selves and Families: In which Case, as I have said before, we are only to defend, and no way invade with any Design to kill.

Vid. eund.

Grot. loc. Sup.
Citatur.

And as to the learned *Grotius's* Opinion, he goes no farther than Self-Defence, and thinks it were much more adviseable, that the two Malefactors, who equally deserve Death, should cast Lots, who should suffer Death: But with this I am not satisfied, because all these divinatory Lots are sinful, and it is tempting of God, to cast Lots in these Things that concern Life and Death. And though in the Apostle's
 Times

Times they were used, yet it was in an extraordinary Case, and about the Election of an Apostle in the Room of *Judas*; which seems to have been by a divine Impulse, or to have proceeded from the Expectation of an Answer to their Prayers, by which they had intreated the Divine Majesty to be assistful to them, in determining which of the two that they had named, or pitched upon, should be chosen in the Room of the said Traitor. As for divisory Lots that concern Places, Estates, or temporal Goods and Chattels, they may be used at the Discretion of the Parties concerned: And as for Judges sentencing Malefactors, to try which should kill, or dye: I think it not any Way justifiable, because God is rather to be obeyed than Man, who would have them both dye by the Hand of Justice, or the Executioner, if they truly deserve to be put to Death. And as for two fighting a single Combat, to prevent two Armies engaging, or the farther Effusion of human Blood: I cannot consent to this neither, because it is doing Evil that Good may come of it, which we are not allowed by the Apostle to do. Besides, it is distrustful the Divine Providence who fights neither by Sword, nor Spear, but can with a Word, or a very small Number put Thousands and ten Thousands to Flight. Of Duelling therefore, I can by no Means admit; because it is a Sin very heinous and

ag-

AAs 1. 22.
23, 24, 25, 26.

1 Chron. 24.

5, 7.

Prov. 18. 18.

AAs 13. 19.

Vide Lam-

bért. Dan. de

Eth. Christian.

lib. 13. *cap.* 2.

1 Sam. 17. 47.

Deut. 32. 30.

Joshua 23. 10.

Psalms 91. 7.

Deut. 32. 35.
Rom. 12. 19.
Heb. 10. 30.

aggravating; and committed against God, our Neighbours, and our selves; against God, because it encroaches upon his Pre-rogative, who has told us, *That Vengeance is his, and he will repay it.*

Mat. 5. 44.
Luke 23. 24.
Vide Bald.
Caf. Consc. lib.
4. cap. 1.
Caf. 12.

The Combata-
tants likewise voluntarily and deliberately transgress his Laws, who hath told us, *That we are to love our Enemies as well as our Friends:* And that he who hates his Brother is a Murderer: They also destroy the Temple and Habitation of God, and those Members which might be very useful in the Service of the Church and Commonwealth.

And these Duellers are injurious to their Neighbours, in cutting off those, who are their Brothers and Fellow-Christians, and whom they should love as their selves, having both one Father in Heaven, and all descended of the same common Parent, whose Will they should earnestly pray and endeavour might be done as well in Earth as it is in Heaven. And since over their own Lives they can have no Power, our Time being only in the Hands of God, no more can they have it over another's, which is only in the Power, and at the Disposal of that God who gave it.

Iev. 10. 18.
Mat. 22. 39.
Aets 17. 29.
Eph. 4. 5, 6.

And they sin against themselves, because they expose Soul and Body to innumerable Dangers: For, if they are overcome, and fall a Victim to the Slayer, they expire with Wrath and Hatred in their Breasts, which makes them lyable to eternal Dam-
nation.

nation. And if they should chance to get the better, and overcome, yet they are Murderers, and wound their own Consciences; and though they should happen to get off, or fly from the Hand of Justice, yet they can never escape his Wrath, who is always an Avenger of Blood. So that if Men would avoid the Vengeance and Wrath of God, they must neither be prodigal of their own Blood, nor thirst for the spilling of another's; *For whoever sheds Man's Blood, by Man shall his Blood be shed.* Mat. 5. 26, 27. 6. 15. 1 John 3. 14, 15. Gen. 9. 5, 6.

Q. If fighting of Combats, or Duelling, which is the War of two single Persons be unlawful, as you have just now made it appear; then publick Fighting, or open Wars, which is but the fighting of a great many in two different or distinct Bodies must likewise be unlawful: Since it is a common received Maxim, as well in Divinity as Philosophy, That majus & minus non variant speciem.

A. No, the Difference is very wide between Duelling and an open War: For though there be a fighting in both Cases, and that Bellum do sound a little like Duellum, or may be derived from it, yet they are not the same in their Nature, Causes, Ends, or Effects. For a single Combat or Duel proceeds purely from Anger, Pride, or Revenge, and the End or Design is to gratify these Passions, and the Effects are commonly Bloodshed, Murder, Ruin, and eternal

eternal Destruction : Nay, most of these fatal Consequences Combatants seem to have in View, even when they engage in Duelling, which are all Sins of a very heinous and aggravating Nature. But in a War that is justly and lawfully undertaken, and denounced or proclaimed by Persons having Power and Authority : The Case is far otherwise, since in this there is no Sin, because it is allowed and commanded by him, who has the sole and absolute Power of Life and Death ; and can do as he sees fit among all the Armies of Men. I mean by this, that as God is the chief Sovereign, and great King of Kings, and Lord of Lords, he allows those who are supreme in their own Dominions and Territories (if no other lawful Mean will do) to right and vindicate those who are oppressed and injured, whether they be their own Subjects, or Neighbours in Confederacy and Alliance with them. So that engaging in War must be lawful, and in some Respects so necessary, that there is no punishing of Malefactors, no recovering of one's Right, no redressing of Grievances, no vindicating of the oppressed, nor defending of Men's Persons, Properties and Estates without it. Therefore, as sovereign Princes, States and Potentates, are under an Obligation and Necessity for the good Government of their respective Kingdoms, Districts and Dominions, to give the Power of

of the Sword to their Magistrates, that People may live peaceably and quietly under them, enjoy what is their own, and not to be robbed or dispossessed of it. So when other Nations, People or Communities disturb these Monarchs in their just Possessions, encroach on their Territories and Dominions, oppress their Subjects, lay any Restraint upon their Persons, or destroy their Trade : This Sovereign or Potentate is under God the Magistrate, who by a just War, (if no Embassy can prevail,) is to vindicate his own, and his Subjects Rights.

Q. But what is all this to the express Texts of Scripture, which plainly contradict your Opinion. For we read in the Prophet *Isaiah*, That People shall beat their Swords into Plough-Shares, and their Spears into Pruning-Hooks : That Nation shall not lift Sword against Nation, nor shall they learn War any more. Which shews us, that Christians were to live peaceably and quietly, and not use those Weapons, or any Armour, whereby they might offend or injure their Neighbours ; which seems yet farther cleared and explained by our blessed Master's Doctrine and the Apostles Comment and Paraphrase upon it, in St. Matthew, But I say unto you, that ye resist not Evil, but whosoever shall smite thee on the right Cheek, turn to him the other also : And if any Man sue thee at the Law, and take away thy Coat, let

let him have thy Cloak also. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy Neighbour, and hate thine Enemy: But I say unto you, love your Enemies, bless them that curse you, do Good to them that hate you, and pray for them which despitefully use you, and persecute you. And the Apostle St. Paul interpreting or explaining the whole, adds these

Rom. 12. 17.
to 20.

Words, Recompence to no Man Evil for Evil, if it be possible, as much as lyeth in you, live peaceably with all Men: Dearly beloved, avenge not your selves, but rather give Place unto Wrath. Ye are not to wrestle against Flesh and Blood, but against

1. 2. de

Principalities and Powers, and the Rulers of Darkness, &c. And St. James in his

Epistle upbraiding the Christians of his Time with their Wars, Quarrels and Dissensions,

Eph. 6. 12.

tells them, That they only proceed from

James 4. 1.

their Lusts, which war in their Members.

And this likewise we find to have been the

Tertull. de

Opinion of the primitive Fathers, and of the

Ani. de Cor.

Council of Nice, which all agreeing together,

milit. & de

seems to make it impracticable for Christians

Idolat.

to fight, go to War, or punish any Criminal

Lactant. lib.

to fight, go to War, or punish any Criminal

5. cap. 8.

to fight, go to War, or punish any Criminal

Council. Nicen.

to fight, go to War, or punish any Criminal

Can. 12.

to fight, go to War, or punish any Criminal

*A. I think you have got together all the little Arguments, muster'd up by the Soci-
nians of old, and the Anabaptists of late,
who are against Magistrates punishing of*

Male-

Malefactors, and redressing of Grievances by War; and before I make it plainly appear from Reason, Scripture, and the Testimony of the Fathers, that both the former are lawful; I shall answer your Objections, and shew the Fallacy and Mistake, or the Misapprehension of those Texts of Scripture, which you quote for the Opinion against War, and capital Punishments.

As for that Passage in *Isaiah*, it is by Expositors and Commentators, taken either conditionally. If Men were such, as the Hug. Grot. de Jure B. G. pa. lib. cap. 2. s. 8. holy Jesus was to have them, or the Law of Christianity to oblige 'em to be, there should be no need of Swords or Spears, or of any Armour, or warlike Preparations; but they would live innocently and harmlessly, like those who have no Occasion for Weapons, but convert 'em into such Instruments as are fit for Husbandry, Tilling and Manuring of the Ground: Or if the And. Riv. in Exod. ver. Words be taken in a prophetical Sense, to denote that universal Peace, which should be under the *Roman Empire*, at the Time of Christ's Nativity; or which is most likely, at the general Conversion of the Jews, which is not as yet fulfill'd or accomplish'd. I say, take this Prophecy, in what Sense you will, nothing can from it be concluded against the Legitimacy of War, so long as they who sincerely endeavour to live peaceably, are by Violence, Force, or Op-

Oppression, hinder'd or restrained from it : In this Case, as before I said, War, and the coercive Power of the Sword, are absolutely necessary and indispensibly required. And for the Texts in St. Matthew's Gospel, they are not levelled against War, or the Power of the Magistrate, but against trifling Injuries and Losses, which our Blessed Master, and the Apostles his Secretaries and Ambassadors, would have us rather slight and suffer, than in the Vindication and Recovery of them, use any Acts of Hostility or Revenge : But then it can be no Violation of Christ's Precept, to contest, or go to Law, or to use Violence or Force, in the Defence, or Recovery of those Things, without which, we cannot live or subsist : In this there is a great deal of Odds. To go to Law, or War, for a Cloak or some such small Thing, which we can easily spare, and Lands Dominions, or Sums of Money, without which, we are not able to support our selves, or those who have a Dependance upon us : And St Paul did not upbraid the *Corinthians* for going to Law for Matters of Moment and Consequence, but for going before the Tribunal of Heathens and Infidels, and for those Things which were Trifles, and of little or no Value : But of this I have treated more fully before.

And as to that Scripture, *Thou shalt love thy Neighbour, and hate thine Enemy,*

it

*Vid. Hug.
Grot. de Jure
Bell. & pac.
lib. 1. cap. 2.
§. 8.*

it does not exclude War, and Capital Punishments; for tho' it do oblige me to Love and Beneficence, even to *Love mine Enemies, and those that persecute and despitefully use me*, yet it no where obliges me to let wicked and incorrigible Persons, or obstinate and tenacious Offenders, go free or unpunished, tho' they be my Neighbours, pretended Friends or Enemies; for in this Particular, there was no Exception under the Law, and much less under the Gospel: For tho' *Moses* obliged the *Jews* and *Hebrews* to love their Neighbours, and the Profelytes and Strangers that were amongst them, or at least, that they should do them no Harm; yet this notwithstanding, Idolaters, Murderers, and other heinous Criminals, whether *Hebrews*, *Jews*, or Strangers, were to suffer Death, or Capital Punishments, which we see verified in the eleven Tribes, who did war against the Tribe of *Benjamin*; and in *David*, who by Force of Arms recovered the Kingdom from *Isbosheth*.

Judg. 20.
33, 34, 35,
36, 37, 38,
39, &c.
2 Sam. 2. 3.

And tho' it may be here urged, that under the Gospel, and in the Covenant of Grace, all are Brothers, and Friends, and are not to be used like Enemies, but to be beloved and cherished, which differs very much from Hatred, and Variance, and Acts of Cruelty and Revenge, which manifestly appear in fighting, killing, and warring one with another; yet this is easily

fly answered, when we consider, that there are Degrees of Love and Beneficence; and that sparing of Malefactors, or letting the Nocent go unpunished, is Severity and Cruelty to the Innocent, or dealing most unkindly, and unjustly by those, whom we are obliged to espouse and defend: Therefore, if for the Good of Society, or the Preservation of the Body Politick or the true Interest and Advantage of whole Communities, we destroy or cut off that Member that is injurious, oppressive, or offensive to them, we do but obey our Blessed Master's Precepts, who would have us make War on those Persons, who disturb our Quiet, and put to Death those Criminals, who kill and murder the Innocent; for this greater Degree of Love, which must be extended to the Righteous, is far preferable to that Impunity, which not only obstinate and incorrigible Sinners, but Men of the most erroneous Principles plead for: But to answer this more fully, we may observe in *Moses*, that though he was the meekest Man upon Earth, or one of the best of Men, because of his great Temper, Love and Beneficence, yet did he punish Malefactors with Death: But an Instance far superior to this we have in our Blessed Master, who tho' the most perfect Pattern of Mercy, Meekness, and Patience, yet when provoked by the Obstinacy and Ingratitude of the obdurate and

tena-

tenacious Jews, is said by a Parable, to have sent out his Armies to burn their Cities, and destroy their Inhabitants: And the same did the Apostles in imitation of him, as we may read in the Epistles to the Corinthians and Timothy. *What will ye, that I come unto you with a Rod, or in Love, or in the Spirit of Meekness; deliver such a one unto Satan, for the Destruction of the Flesh. And in thus punishing of Criminals, we follow but that Example which God himself has set before us: For tho' he do give his Rain to the Just and Unjust, or makes his Sun to shine on the Righteous and on the Wicked; yet in other Respects, he makes a great Difference between them, even in this Life, (besides what he does in that to come) very often punishing such obstinate and tenacious Offenders, with his sharpest and severest Judgments. And as the Magistrates are the Ministers and Executioners of his Wrath and Indignation, their using of the Sword for the Terror of evil Doers, and the Encouragement of them that do well, cannot be contrary or repugnant, but rather every Way agreeable to our Blessed Master's Doctrine, who bids us render unto Caesar the Things that be Caesar's; or as the Apostle explains the Words, or Paraphrases upon them; Submit yourselves to every Ordinance of Man for the Lord's Sake, whether it be to the King as Supreme: Or unto Governors, as unto them*

Mat. 24. 7.
— 21. 44.
Luke 19. 12,
14, 27.
1 Cor. 4. 21.
— 5. 5.
1 Tim. 1. 20.
Rom. 13. 3,
4, 5, 6, 7.
Mat. 22. 1.
1 Pet. 2. 13;
14, 15.

Y 2 that

what are sent by him, for the Punishment of them that do evil, and for the Praise of them that do well. Put 'em in Mind to be subject to Principalities and Powers, and to obey Magistrates, &c. And what is said on this Head does sufficiently answer all the other Objections brought from our Saviours Words and the Apostles, about Revenge, and rendering Evil for Evil, since the Difference is vastly wide between private Rancor and Hatred, and that Revenge and Punishment, which is inflicted on the Malefactors, for the Peace of Societies, and the publick Good of Nations, Kingdoms, and Communities.

Titus 3. 1.

And as to your Objections of not wrestling against Flesh and Blood, but against Principalities and Powers; and that War and Dissention proceed only from our Lusts, they are very weak and frivolous, since the Apostle in the former speaks only of spiritual Warfare, which is quite different and distinct from that carnal or bodily one which we contend for: And as to the second Text, it has no Relation to that which we approve of, since St. James there only reprehends the dispers'd Jews for those unnatural Wars, that they had amongst themselves, whereby they were miserably shattered and torn to Pieces by their Folly, Cruelty, and Jealousy, which were their Lusts, or the unjust Causes of their War, of which the Apostle complains,

plains, and for which he condemns these
Jews.

And tho' the Opinion of the Fathers,
 or the Authority of the Council of *Nice*,
 does weigh very much with us; yet after
 these expresse Texts of Scripture, which I
 shall now bring you for War and the Pow-
 er of the Magistrate, and for the Opinion
 of far the greater Number of Fathers; and
 of Councils, there can surely no Scruple or
 Doubt remain with you, about the law-
 fulness of going to War, or using the
 Sword against stubborn Malefactors and
 Criminals.

That under the Law it was lawful to
 make an offensive and defensive War, is
 very clear from the War made by *Abra-
 ham* and his Confederates, against the four
 Kings, that came to plunder *Sodom*. By
 the War undertaken by the *Israelites* against
 the seven Nations. By that fought un-
 der the Conduct of *Moses* and *Joshua* a-
 gainst the *Amalekites*. By that of *Jephtha*
 against the *Ammonites*, and *David* against
 the *Syrians*, and those who had affronted
 his Ambassadors. As these Wars were ju-
 stifiable by the Law of Nature and Na-
 tions, so they were approved of and com-
 manded by God himself; he having pre-
 scribed and set them general Rules, where-
 by they were to make and undertake their
 Wars: So that from hence it may be con-
 cluded, that some Wars are just and law-

Gen. 14. 14,
 15, 16, 17,
 18, 19, 20.
 Exod. 23. 22.
 — 34. 12.
 Deut. 7. 1, 2.
 — 20. 10, 13,
 16, 17.
 Ex. 17. 13, 14.
 Judges 11.
 32, 33.
 2 Sam. 10.
 17, 18, 19.
 Cic. pro Milo.
 & lib. 1. de
 Offic.

this he no-where does, but only cautions them, as to their Carriage and Behaviour, and reforming of those Abuses or unjust Acts of Violence, which might sometimes be incident to their Calling. *And the Soldiers demanded of him likewise, saying, And what shall we do? And he said unto them, Do Violence to no Man, neither accuse any falsely, and be content with your Wages.* The Instances that we have of *Cornelius the Centurion*, who received the Holy Ghost of *Christ himself*, and was baptized into his Name by *St. Peter*, and of *Sergius Paulus* — *13. 7, 12.* the *Prætor* or *Deputy of Cyprus*, who both after their Conversion continu'd their Commissions, for any Thing we can read to the contrary: Nay, and that of *St. Paul's* acquainting of the chief Captain with the *Jews* Design of killing him, that he might send a Guard of Soldiers to secure his Person, and his being willing to suffer Death, if he had done any Thing deserving of it, do all demonstrate, that War, in Cases of great Necessity and Extremity, is lawful, and may be justly undertaken. — *23. 16, 17, 18, 23, 24.* — *25. 11.*

And indeed, if we consider, that our blessed Master under the Gospel has told us, that he came *not to destroy the Law*, that is, the Judicial and Moral (which approves of Magistracy and the Power of the Sword :) But to fulfill, explain, and perfect it, we can't think, that he did abrogate or abolish any but the Ceremonial,

by pulling down the Partition-Wall between *Jew* and *Gentile*, and making those Types and Shadows, whereof he himself was the Substance, to vanish and fly away. And truly, if Christ and his Apostles had not approved of the Judicial and Moral Law of Magistracy, going to War, using the Sword, and punishing Malefactors, we cannot think, that St. Paul could to any Purpose recommend Justice and Beneficence, or those other Vertues, which are chiefly cherished, encouraged, and continued by our Government and the coercive Power of the Sword. And were these wanting, or quite taken away by the Precepts of the Gospel (which is most absurd to maintain) there would those fatal Consequences ensue, of Injustice, Circumvention, and Theft, Rapine, Robbery and Oppression, and all the other Acts of Violence, which must end in Desolation and Confusion, and make our Cities, Towns, and Villages but so many Shamblers and *Aceldama's*, or great Fields and Streams of Blood: So that what is said in the Book of *Judges*, must inevitably follow here, as to the Perpetration of all Manner of Vice

Judges 17.6. and Wickedness, *When there was no King*
 — 18. 1. *or Judge in Israel, then all Men did what*
 — 19. 1. *was right in their own Eyes.*
 — 21. 25.

And that this was likewise the Doctrine of the primitive Fathers, and the Opinion of Councils, we may observe by casting our

our Eyes on what they have set down, and left us in several of their Writings and Decisions. *Lactantius*, tho' he seems to be against warring with those, that be our Equals in Force or Strength; yet he is for punishing Inferiors, that they may be kept from sinning, and within the Bounds of Discipline. *Tertullian* also hath these Words, "He that denies, that Punishment is due to Crimes, may also deny all Government: And who would not have Criminals suffer, rather than that innocent Men should be oppressed and injured." And in another Place, "We sail with you, we fight with you, we trade and traffick with you, supply all your Places and Offices, and fill your Cities, Towns and Castles, with what is necessary and convenient for you." *St. Austin* in his Epistle to *Marcellinus*, in his Book against *Faustus*, in that against *Cresconius*, and in several other Places tells us, "If the Doctrine of Christianity had forbidd all War, then the Soldiers that came to be instructed in Matters touching their Salvation, had been advised to throw away their Arms, and immediately betake themselves to some other Calling." But if *St. John the Baptist* has told them, that they must be content with their Wages, it is very certain, he bid them not relinquish, or at all desert their military Service; And in this do Kings

Lactan. lib. 6. last cap. 19.

Tertull. de Res. Carn. de Anim. de Cor. Milit. & in Apol. ad Gent. cap. 37, 42, 49.

St. Aug. Ep. 5. ad Marcellin. lib. 20. contra Faust. cap. 74. lib. 3. contra Cresco. Gram. in Psal. 2. & Epist. 50. ad Bonifa. & de Civitate Dei, lib. 1. cap. 22. lib. 19. cap. 7. contra Faust. lib. 22. cap. 74, 75.

serve

St. Anib. in serve God as Kings, when they punish
cap. 3. Luc. Vice, and encourage Vertue, or command
Euseb. Eccles. Things to be done, which not only con-
Hist. lib. 5. cern the Affairs of Men, but likewise the
cap. 5. Worship of God. I might have quoted a
Aq. 2d. 2da. great many more of the Fathers, Ecclesi-
quest. 40. stical Historians, and Casuists, who were
Council. Arelat. of this Opinion, but that I think this may
1. Can. 3. suffice; having likewise the Authority of
 the Church, which you may observe in se-
 veral of her Canons, and should put this
 Point beyond Dispute, and fully assure us,
 "That in Cases of Necessity, or extreme
 "Danger, it is lawful for Kings and Prin-
 "ces to go to War, and for Magistrates
 "to use the Sword against great and no-
 "torious Offenders." And for Answer to
Council. Nicen. your Canon, you must read the foregoing,
1. Can. 11. which has a Reference to the Reign of *Li-*
cinus; and not to that of *Constantine*; for
 tho' under the former's Commands Con-
 verts and Penitentiaries were forbidden to
 war against their Fellow-Christians, or to
 abjure their Religion, that they might be
 re-admitted into their military Posts and
 Offices; Yet they were no-where repre-
 hended for engaging in the Emperor *Con-*
Can. Apost. stantine's Service. So that this Canon strikes
Can. 7. 82. only against Idolaters and other great Cri-
Council. Elib. minals; or against Clergymen, who should
Can. 19. be of such a regular, sober, and austere
Council. Chal. Life, as not to fight, or go to War, nor
Can. 7. entangle themselves with Places of Profit
Council. Tolet.
4. Can. 44.
Conc. Magun.
Can. 16, 17.

or Advantage, nor with unnecessary Cares and Labours, lest they should distract their Minds, or divert them from that honourable Function and Employ, which should be solely or mainly the Care of Souls.

Q. *What is your Opinion as to the killing of a Man's Self? Or, don't you think, that in some Cases it may lawfully be done, as namely, to put an End to our Pain and Misery, or to prevent Shame and Disgrace, &c.*

A. I can by no Means allow of Self-Murder, nor do I think it lawful on any Pretence whatsoever, it being a greater Sin, than murdering of another; and how great and aggravating that is I have told you already.

Q. *But it seems to me plain from Scripture and Reason, that a Man may make bold with his own Life; and that he may dispatch himself to be avenged of his Enemies; or to end and prevent Sickness, Grief, Afflictions, or any such Calamity or Misfortune. Don't we read of Sampson, that he pulled down the House, that destroyed himself and the Philistines. And yet the Apostle to the Hebrews reckons him among those who by Faith subdued Kingdoms, wrought Righteousness, and obtained Promises of a better Resurrection. And in Samuel we read of Saul, who fell on his own Sword, and chose rather to die, than to betray the Law of God and his Country into his Enemies Hands. And for this the Royal Psalmist seems to have praised*

Jud. 16. 26.
to 32.
Heb. 11. 32.
to 36.
1 Sam. 31. 4.
2 Sam. 1. 19.
to 26, &c.

fed

2 Sam. 2. 4,
5, 6.

Grot. de Jure
belli & pacis,
lib. 2. cap. 19.
Macc. lib. 2.
cap. 14. 37.
to 44, &c.

sed him, and to have rewarded those of *Jabesh Gilead* for their Humanity in the decent Interment of him. And in the Book of the *Maccabees*, we have a third Instance of *Razis* one of the Elders of *Jerusalem*, who, rather than see the Temple and his Friends destroyed, himself come into the Hands of the wicked, and be abused otherwise than be seemed his noble Birth, chose to die manfully on the Spot, to pluck out his own Bowels, and with both his Hands cast them at the Throng, expiring with these Words in his Mouth, "O Lord of Life and Spirit restore them to me again."

Diog. Laert.
in Vita Philo-
soph. Zen. Cle-
an. Emped.

In prophane Authors, we read likewise of *Cato*, *Cleantes*, *Empedocles*, *Zeno*, *Cleombrotus*, *Lucretia*, and many others, who to avoid Tyranny, Oppression, and Troubles, or to enjoy Immortality, and preserve their Chastity, put an End to their own Lives.

St. August. de
Civitate Dei,
lib. 1. cap. 19,
23.

Euseb. Eccles.
Hist. lib. 8.
cap. 12, 16.

St. Amb. lib.
3. de Virgin.
Niceph. lib.

7. cap. 12.
St. Hieron.
in Johan.

St. August. de
Civitate Dei,
lib. 1. cap. 15.

Mat. 10. 39.
John 12. 25,

And in Ecclesiastical History, we read of several Christian Virgins and Matrons that did the same; which Act *St. Ambrose* seems to approve of, and *St. Austin* not to condemn. Nay, this seems to be agreeable to Scripture, which bids us, *hate our own Lives*, or to lay them down for Christ, and the Gospel's Sake.

And to this our Reasons seem to give their Assent: For, if Man be a rational Creature, and endowed with a free Will, which may chuse what is good and benefi-

cial

cial for him; or prefer a less Evil to a greater, as to cut off a putrid Member to preserve the Body: He may as well kill himself (being the Master of his own Body) to prevent perpetual Pain, Misery, or Disgrace, which is a far greater Evil than Death itself.

*Argument.
Dopat. & Circumcel.
St. August. de Heret. & lib.
2. cont. Gaud. cap. 23.*

A. You have said, I think, all that can be urged on this Head, though to very little Purpose, if we consider the many Fallacies and Mistakes, which are plainly to be seen in your Arguments for it, because some Things have been done by Command, or Instinct, or by a particular Impulse, or Revelation; therefore, you would have the same Things done at our Will and Pleasure, though morally evil and unlawful in themselves: Which is the Consequence you draw from the Premises, and can never be maintained in the true formal and regular Way of Reasoning. Therefore, though God allow, command, or inspire Sampson in killing of himself, and may lawfully do it, being his Creator, and having the sole and absolute Power of his Life and Death: Yet Sampson could not do it of himself, but must be guilty of Self-Murder; killing another Man's Servant, or him over whom he had no Power nor Authority, and whom that Precept (*Thou shalt do no Murder*) as much concerns, as any other Person: For, he who bids thee not kill another, by as strong, or

Pet. Martyr. de iis, qui sibi man. inf. loc. com. de hom. loc. 9.

Baldwin. de Cas. Consc. lib. 3. cap. 4. Cas. 13, 14

stronger

stronger Command bids thee not kill thy self. For, if Charity in all Things begins at home, or if thyself be the Rule or Similitude by which thou art to love another : It is plain and very evident by the Rule of Contraries, that thou art not to hate thyself, much less to take away thine own Life, since thou art not to take away another's, but rather in preserving of both to give thyself the Preference, killing thyself being a greater Sin than killing another; though Sampson did kill himself, it was done by Inspiration, and the Design was only to kill the Enemies of God, who had blasphemed his Name, derided his Power, and worshipped strange Gods, and as he had judged Israel with Prudence, Justice, and great Integrity for twenty Years, promoted and defended the true Religion, and overcame, and subdued its Enemies, and did expire with Prayers, Petitions, and a total Resignation of himself to the only true God : We cannot but with the Apostle acquiesce in that Character that is given of him, that He died in the Faith, wrought Righteousness, and obtained the Promise of a better Resurrection. And since what Sampson did was lawful, he who kills himself, not having the same Authority that he had, must be guilty of Murder.

As for the second Instance of Saul, tho' quoted by the learned Grotius; yet the same Author no-where approves of the
Mur-

*St. Hieron. in
Epist. ad Mar-
cell. de ob.
Bles.*

*St. Chrys. in
cap. 1. ad Gal.*

*Euseb. Eccles.
Hist. cap. 7.
lib. 2.*

*Virg. lib. 6.
Æneid.*

*St. August. de
Civitate Dei,
lib. 1. cap. 21.*

*Judges 16.
23, 24, 25. &
31.*

— 14. 15.

*Heb. 11. 33,
35.*

*Grotius de
Jure Belli &
Pacis, lib. 2.
cap. 19. §. 5.*

Mur
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Murder, but rather condemns it, standing to St. *Austin's* Judgment, who determines such Cases to be Self-Murder, and most criminal. Therefore, though *Grotius* tells you the Opinion of the *Jews* in this Particular, yet he no-where espouses it: And it cannot be thought indeed; that he should; *Saul*, before this wicked Action of Killing himself, having consulted Wizards, and familiar Spirits, conversed with the Witch of *Endor*; and by his Idolatry and Wickedness provoked God to withdraw his good Spirit from him. So that what he did cannot be warranted or justified, or be an Example sufficient to give any Person Authority to do the same. And though holy *David* did commend and reward the Piety and Humanity of the Men of *Jabesh Gilead*, it is but what any religious good Man would have done: The burying of our Dead, or interring of our Princes and Superiors, or even of any Person, being praise-worthy and commendable, and agreeable to the Law of Nature and Nations: But that *David* did approve of one's shorting of his own Life by Acts of Violence is so far from being true, that he ordered that *Amalekite* to be put to Death who had given the finishing Stroke to *Saul's*. And had *David*, to put an End to the greatest Troubles, approved of Self-Murder, or thought a violent untimely Death any Way desirable, or lawful, he would

St. August. de Civitate Dei, lib. 1. cap. 26.

1 Sam. 28. 7. to 12. Sc. — 16. 14. — 18. 12.

Cic. lib. 2. de Leg. St. August. de Civitate Dei, lib. 1. cap. 12, 13. Lud. Viv. Grotius de Jure Belli & Pacis, lib. 2. cap. 19. §. 1. Lactant. lib. 6. cap. 12. 1 Sam. 31. 14, 15, 16. Psalm 39. 13.

would never so earnestly have prayed in these Words, *O spare me a little, that I may recover my Strength before I go hence, and be no more seen.*

St. August. de
Civitate Dei,
lib. 1. cap. 22.
to 27. lib. 19.
cap. 4.
Acquin. 2d.
2d. quest. 64.
Art. 5.
Dom. Soto de
Just. & Jur.
lib. 5. quest.
1. Art. 5.

As for that of *Razis*, it being Apocryphal, and not within the Canon of Scripture, we give it no Credit nor Authority: But should we believe the Fact, yet we must say, that what he did, argued more of Weakness and Pusillanimity than true Fortitude and Courage, which may sufficiently answer all the other Examples brought of *Cato*, *Lucretia*, *Zeno*, *Empedocles*, and others, with this Addition, that they were Heathens, who were Strangers to the Cross of Christ, and not Christians, who through many Tribulations must enter into the Kingdom of Heaven. And as to *Cleombrotus's* throwing himself from a Precipice, that he might enjoy the Beatitudes of another World; which did proceed, as *St. Austin* tells us, from his reading of *Plato's Treatises of the Immortality of the Soul*. As this was Weakness, and an Error, or his Ignorance, in not understanding the Meaning of the said, shall I say, Divine Author; so it cannot vindicate this rash and wicked Attempt, which is forbidden by the Law of Nature, that teaches every one to preserve his own Life, and to shun Evil, and avoid that which may any Way endanger, or take away the same: Therefore, the above-quoted Father might very well

well have said, " We can no-where find St. August. lib. 1. cap. 20.
 " in Scripture, that ever it was allowed
 " to be lawful to kill ourselves; nay, not
 " to obtain Immortality, or to avoid and
 " prevent any Evil or Misfortune, or the
 " Cause productive of it." And this may

likewise answer that set down in our Ecclesiastical History concerning those Virgins and Matrons, who are there said to have suffered Martyrdom, or to have laid violent Hands on themselves, rather than they would worship Idols, or be prostituted and deflowered by Tyrants. Though this *St. Austin* does not condemn, yet he no-where says, that it is justifiable, unless they had some secret Instinct, or were divinely inspired: And where this cannot be pretended, or does not truly and really appear, they must of Necessity be guilty of the Breach of that Precept, *Thou shalt not*

kill. Besides, we read in Ecclesiastical History, and in the Fathers Writings, that Euseb. Eccles. Hist. lib. 6. cap. 4. St. Ambros. Serm. 19.
 there were many Virgins, and others, who though very much exposed to Sufferings, were rather willing to submit to the Divine Providence, and undergo the greatest of Afflictions and Punishments, and Death itself by the Hands of others, than be necessary to it themselves: As we may read of *Potamia, Agneta, Theodora*, and others; and how much better and safer is it, with *Lot* and *Susannah* to expect to be relieved and supported by God in the midst of Dan-

gers and Distress, or to leave all to his Divine Dispensation and Providence, (who will certainly give us Strength, Patience, and Courage, to bear up under all our Troubles, or a Way to escape from them,) than to give Way to a wicked Suggestion to kill ourselves. These Instances can never justify such a foul Crime or inhuman Action; there being many more and better Examples in sacred History, of the Patriarchs, Prophets, and Apostles, who were willing to endure Stripes, Tortures, and Imprisonment, and even the worst of Deaths, rather than to dispatch, or make away with themselves: Though *Job*, was so loaded with his Troubles and Afflictions, and so heavily groaned under the Pains of his Body, and Anguish of his Mind, that he did chuse Strangling rather than Life, and often wished, that God would cut him off, and let loose his Hand upon him: Yet we do not find, that he ever once attempted to destroy himself, but sharply rebuked his Wife, who bid him

—6. 9. *Curse God, and die*; reasoning with her from a much better Principle, *Should we*

—2. 9, 10. *not receive Evil as well as Good from the Hands of God?* Nor did those Glorious Saints mentioned by the Apostle to the Hebrews, who had Tryals of cruel Mockings, and Scourgings, of Bonds, and Imprisonment, and who were stoned, sawn asunder, and slain with the Sword, think it allowable,

1 Cor. 10. 13.

Job 7. 15, 16.

Heb. 11. 32
to 35, &c.

lowable, even to prevent the greatest Cruelties, or the acutest Pains, to take away their own Lives. And this was the Pattern, which our blessed Master set before us, to humble himself unto the Death, but not to kill himself, though he knew, that upon it did ensue the Redemption of Mankind, and the Salvation of the whole World: He waited God's Time, and submitted to his Will, *enduring the Cross, and despising the Shame*: All which must proceed from the Consideration of that eternal and unalterable Law, *That none of us must do Evil that Good may come of it.* Heb. 12. 2, 3, 4. Which St. *Austin* very well explains in these Words, "This we say, this we affirm, and by all Means we agree to, that no Man should willingly kill himself, not to avoid temporal Troubles, lest he should fall into those that are eternal: Not for other Men's Sins, lest he should be guilty of the greatest himself, whom theirs could not defile: Not for his own formerly committed, or omitted, there being the longer Time to repent, and make Atonement for them: Nor in short, for the Desire of Immortality, or a better Life, which they hope, or expect to be possessed of, or falling to their Share; this never receiving those, who make away with themselves."

St. August. in lib. prim. de Civitate Dei, cap. 26. lib. 2. contra Petil. cap. 49. Ep. 60, 204.

Your Argument from Reason or Equity is of as little Force as any of the rest ; for though God has made Man a rational Creature, and has endowed him with a free Will, as to all the Actions which Philosophers call *Humana sed non Hominis*, and concern his Freedom of Choice and Election. Though these, I say, may be determinable by the Will or Judgment of the Man, yet *over his own Life and Members he has no Power* : For being another's Servant, to his great Lord and Master he must stand or fall. And for that Passage of Scripture in St. John's Gospel, *He that hateth his Life in this World, shall keep it to Life eternal*. The Meaning is no more than this, that rather than true Religion, or the Cause of God should suffer, his Name should be blasphemed, or we through Fear, Oppression and Persecution, or for any Affliction or Suffering should renounce our Faith or holy Profession : That we had better slight and despise this transient Life, and give it up as a voluntary Victim and Sacrifice : That in Exchange we may have that which is eternal, and shall endure for ever ; and this the precedent and following Verses shew, *Behold, I send you forth as Sheep in the midst of Wolves. Beware of Men, for they will deliver you up to the Councils, and they will scourge you in the Synagogues. But fear them not which kill the Body, and are not able to kill the Soul,*
but

Rom. 14. 4.
Mat. 10. 16,
17, 28, 32,
33, 38, 39, &c.

but rather fear him, which is able to destroy both Soul and Body in Hell, &c. Therefore he that taketh not up his Cross daily, and followeth not me, is not worthy of me. And he that saveth his Life, shall lose it; and he that loseth it for my Sake, shall be sure to find it. Or, as St. John expresseth the Words, He that loveth his Life, shall lose it; and he that hateth his Life in this World shall keep it unto Life eternal. John 12. 25, If any Man 26. then serve me, let him follow me, and where I am, there shall also my Servant be: Nay, if any Man serve me, him will my Father honour. And thus having answered all your Objections, and discovered the several Fallacies and Mistakes that are in them, I shall now establish my Position, and from undeniable Arguments convince you, that in every Respect it is unlawful, (where there is no secret Impulse or divine Inspiration,) to kill our selves, or take away our own Lives. We are first forbidden by the Law of God, to kill any Man, or take away the Life of another. And since he who is guilty of Self-Murder, plainly Exod. 20. 13. kills a Man, or robs God of that Life Deut. 5. 17. which he gave, and could only be disposed of by him: It must unavoidably follow, that the Self-Murderer does that which is sinful and unlawful, or that which is expressly forbidden by the sixth Command; and indeed by a more ancient Law, even by that which was given to

Gen. 9. 5.

the Sons of Naab. And surely the Blood of your Lives will I require, at the Hand of every Beast will I require it, and at the Hand of Man: At the Hand of every Man's Brother will I require the Life of Man.

And truly this Principle of preserving our own Lives, or not laying violent Hands on our selves, is so very natural and rational, or so every where diffused in Mens Minds, that even they who were governed by the Law of Nature, and Strangers to the divine Revelation, could use Arguments much like those, which we have just now framed out of Sacred Scripture: Thus Tully praising that Saying of Pythagoras,

Cic. in lib.
de Senect.

"Let no Man without the Command of the Emperor, that is God, depart out of that Post or Station of Life which he is in." And that likewise of Plato.

Plat. in Som.
Scrip.

"Religious good Men are to keep their Soul in Custody of their Body, and without his Leave, who gave it, not to depart out of this Life, lest we should be thought to desert that Office or Function which was allotted us of God."

Which are not unlike the other Sayings of Plato, which we have in another Place.

Plato in Phe-
done.

"As we did not, said he, by our own Freewill or Contrivance, come into this

Arist. lib. 5.
Ethic.

"World, so must we not depart out of it, or relinquish these Tabernacles, or Habitations of our Bodies, which are

" as-

"assigned us by God to maintain, till he
"is pleased to give us Orders to go out
"of them." From which Words, we are
to observe these two Things.

First. That we are not to kill another
Man's Servant: And since we are all God's
and not our own, being created by him, Acts 17 to 30.
and *bought with a Price*, that we can have 1 Cor. 6. 20.
therefore no Power over any of our Mem- — 7. 23.
bers, much less over our own selves, be-
ing all at his Disposal, who has a Right to
us, and all our Services. Hence the royal
Psalmist says, *It is he that hath made us,* Psal. 95. 6, 7.
and not we our selves: Therefore let us wor-
ship and fall down before him.

2ly. We are to take Notice, that we are
under the Conduct and Command of our
great General God; and therefore to fight
under his Banner, and never to desert our
Station, till he is pleased to discharge us.
At the Font by our Baptismal Vows, we
have promised to fight against Sin, the
World, and the Devil, and to continue
Christ's faithful Soldiers unto our Lives
End: But if we destroy our selves, we be-
tray our Trust, run over to the Enemy of
our Salvation, abandon our Profession, and
holy Religion, become Deserters and Apo-
states, and are guilty of all that Perfidious-
ness, Breach of Vows and Perjury, which
must make the Criminal most unhappy and
miserable.

Eph. 5. 29.

This Sin of Suicide, or Self-Murder, is accompanied with a most dismal Train of aggravating Circumstances; for it is committed against the Light of Nature, and the Dictates of a Man's Reason, which must tell him, that every Creature avoids Harm and Danger, and loves to preserve it self; *For no Man, says the Apostle, ever hated his own Flesh, but nourisheth and cherisheth it.* As Nature hates Death and a Disolution, and loves to preserve and perpetuate that Union which is between the Soul and Body: So he who by Violence, or by laying Hands on himself, unties or disjoins them, is a Murderer, and acts against the Principles of Nature.

He likewise acts against the Rules of Charity, and sins against his Neighbour, and all those that have any Dependence on him, or are related to him: Moreover, he is a Scandal to Religion and the Professors of Christianity; usurps the Right and Authority of the Magistrate, robs the Church of a Member, and the State of a Subject, that might be useful to it. In a Word, the Self-Murderer is guilty of Impatience, Infidelity, and Despair, and of the greatest Ingratitude towards God, that any Mortal can possibly be guilty of; thereby flying in the Face of Omnipotence, disowning him who made him, denying his Providence and Goodness, disbelieving his Compassion and Mercy, and despising and flighting that Blessing, which of all temporal

poral ones, is most highly to be valued. And he likewise, who by Intemperance and Excess, and eating Things destructive to his Health, and by exposing of himself to unnecessary Dangers, and neglecting ordinary Means, shortens his Days, is guilty of this Murder: And hence, the royal Psalmist so earnestly prayed; *O my God, take me not away in the midst of my Days.* Psal. 102. 24.

Tho' what I have now said, shews sufficiently Self-Murder to be a Sin, and one of the greatest Magnitude and deepest Dye, as being attended with many grievous and heinous Circumstances; yet when it proceeds from excessive Sorrow, Melancholy, Madness, Sicknefs or a Phrensy, their Case is much to be pitied and be-moaned, and without doubt, God will extend his Bowels of Mercy and Compassion towards such: For as he will severely punish them, who offend of malicious Wickedness, without Controversy, he will commiserate their Condition, who act without any Will, Sense, or Judgment of their own, but are hurried on to Destruction, by the Fervour of their Blood, and the Impotency or sudden Turn of the Brain, or the insuperable Flames and Combustion of the animal and vital Spirits, which at that Time, quite eclipse and overcome their Reason. As God is very apt to pardon and overlook our Sins of Weakness, Infirmary, and daily Incurfion, Exod. 34. 67. Lev. 4. 2. 3. Neh. 9. 17. Isa. 55. 6, 7. and

Mic. 7. 18,
A&S 17. 30.
1 Tim. 1. 13,
14, &c.
Gen. 6. 3.

and will not suffer his Spirit always to strive with Man, for that he is Dust, and the Work of his own Hands; We cannot but think, that he will pity these unfortunate Creatures, if before this Action they have led holy regular and religious Lives.

And indeed, we are not to despair of their Salvation, nor rashly to pronounce our Judgment against those, who after laying violent Hands on themselves, have yet by the great Mercy of God, obtained some Time and Respite to make their Peace with him in. As the Thief on the Cross a few Hours before his Death, obtained Pardon; and the Jaylor of Philippi, who was just about sheathing his Sword in his own Bowels, did presently repent, and had his Sins forgiven him. We do not know, but that God may regard the Sighs, consider the Contrition and accept the Tears of such poor pitiable Souls. Our God is most rich in Mercy, and delights in extending of it to the fallen and wretched Race of Mankind: And since they only, and not the apostate Angels are the Objects of it; since I say, God's Mercies are over and beyond all his Works, that his Hand is not shortened, but that he can save, nor his Ears hardened, but that he can hear, we have no Reason to doubt, but on the contrary to believe, that he will accept of a sincere Repentance, and hear the Cries and Lamentations of those, who but a little before their De-

Luke 23. 40
to 44.

A&S 16 27 to
35.

Psal. 34. 18,
19.

— 51. 17.
Isa. 57. 15.

Eph. 1. 4.

Gen. 6. 3.

Isa. 57. 16.

Jude 6.

2 Pet. 2. 4.

Psal. 145. 9.

Isaiah 59. 1.

Mat. 9. 13.

Luke 15. 7.

2 Cor. 7. 10.

Departure most heartily bewailed their Guilt. Great, alas! we know is the Strength of Temptation, and many good Christians have in Spight of all their Opposition, been overcome by it: Nay, have not *Jah* and *Jeremias*, though very pious and religious Men, been so heavily pressed with troubles, and so continually loaded with Afflictions, that they cursed the Day of their Birth, and most earnestly longed for Death. And did not *St. Paul*, who was a chosen Vessel, complain, that *his Flesh lusted against the Spirit*; and that *th evil which he would not do, that he did*. And when we have the Use of our Reason, if our frail Natures are so very apt to betray us into Sin, and even after all our Striving and Strugling, what alas! can be expected from them, who have lost all the Use of it, and are at this Juncture at least, as much deprived of their Senses and Intellectuals, as those Lunaticks mentioned in the Gospel, who being sore vexed and tormented, oft times fell into the Fire, and into the Water. All that I shall say more to this is, that if in human Courts and Judicatures, the Crimes of such poor unfortunate Wretches, are always overlook'd and forgiven; we cannot possibly think, that the just and most merciful Judge of all the Earth, will less commiserate their Condition.

But

But from this charitable Construction of these dying Men's Repentance, or the Opinion of God's Mercy, who likewise rejoyces at the Conversion of a Sinner, whom he has tore, as it were, out of the Hands of the Devil, or has pluck'd, as a Firebrand out of Hell; I would by no Means encourage any in committing this most monstrous, and next to unpardonable Sin, since 'tis a thousand millions to one, whether a Minute's Respite be given to the Criminal or not, or whether in that he may have Sense or Grace to repent, or that if he have, that God will be entreated, or pardon that Sin, which in all its Circumstances is so very heinous and aggravating; therefore what I would have done is this, that we would all earnestly pray and beg of God, *not to lead us into Temptation*, or if at any Time we are impatient, doubtful of our Condition, or given to Melancholy, or are full of Cares, Perplexities and Troubles, or find some sinking and despairing Thoughts, making their Progress into our Souls; that we would forthwith banish and dismiss them, by the *Sword of the Spirit, which is the Word of God*; that we would by all Means endeavour to get *Faith and Patience*, which are the two great Foundations and Supports of Christianity; that we would believe that the Son of God is come into the World, to seek and to save that which is lost; that he

shed

Luke 15. 7.

Amos 4. 11.

Mat. 6. 13.

Eph. 6. 13 to 18.

Luke 21. 19.

1 Tim. 6. 11.

Heb. 12. 1, 2.

Jam. 1. 2, 3, 4.

--- 5. 7 to 12.

Mat. 18. 11.

Luke 19. 10.

--- 22. 20.

Mat. 26. 28.

shed his most precious Blood for us, and ^{1 Pet. 1. 18,}
 that by it we were redeemed, and *not with* ^{19.}
corruptible Things, such as Silver and Gold; ^{Rom. 8. 32.}
 and that if thus for our Sakes he gave his ^{AAs 5. 31.}
 immaculate Son to the Death, that with ^{7. 55, 56.}
 him he will deny nothing, that is good for ^{Rom. 8. 34.}
 us; and since he himself sits at the right ^{Heb. 7. 25.}
 Hand of the Father, interceeding for us, ^{9. 24.}
 that we may be sure of Success, and that ^{1 John 2. 14}
 he will not only present our Petitions, plead
 our Cause, and mediate for us, but get
 our Prayers heard, and all our Requests
 granted us: We are likewise to be patient, ^{1 Pet. 4. 5, 6.}
 and humble our selves under the mighty ^{Psal. 119.}
 Hand of God; to consider, that Afflictions ^{67, 71. 75.}
 are often sent for our Good, that they ^{Job 5. 17 to}
 entitle us to God's Favour and Sonship, ^{22, 23.}
 correct our Follies and Enormities, and im- ^{Pro. 3. 11, 12.}
 prove all our Virtues and Christian Graces. ^{Heb. 12. 5 to}
 Besides, we do not suffer what we de- ^{19.}
 serve, have no more laid upon us than we ^{Neh. 9. 17.}
 are able to bear and suffer, have sufficient ^{Psal. 103. 10.}
 Strength given to assist us, that 'tis but ^{130. 3, 4.}
 what the best of Saints have gone through, ^{1 Cor. 10. 13.}
 and even Christ himself has undergone, ^{Heb. 12. 2;}
 though he was without Sin, and no Guile ^{3, 4.}
found in his Lips. Shall a Man then, and ^{Isaiah 53. 3}
a living Man, complain for the Punishment ^{to 9.}
of his Sin? Oh! let us not murmur nor ^{1 Pet. 2. 22}
 repine, nor be any way dissatisfied with ^{to 26.}
 the Dispensation of God; let us beware ^{Lam. 3. 39}
 of Despondency and Despair, or of thinking
 him any way severe or rigid, or our Sins
 greater

greater or more in Number, than he can forgive or pardon. On the contrary, we must have awful and reverential Thoughts of God, and entertain the most becoming and endearing Opinion, that possibly we can, of his Justice, Mercy, and Beneficence; we are to represent him to our selves as a Being who is able, willing, and most ready to help us, and a God that assures us by his Oath, that he *delights not in the Death of a Sinner*, but that he is most desirous that he *should repent and live*, nay, is unwilling that any *should perish*, but all come to the Knowledge of the Truth; and if at any Time he is forced to punish, yet in the *midst of Wrath he remembreth Mercy*; and this Clemency is so remarkable and great, that if for a Moment, or the twinkling of an Eye, he hide his Face from us, yet with everlasting Mercy he hath Pity on us: Who can then but from these Scriptures, and many more that might be set down, conclude, that the Lord is good and kind to all, and willing that every Man should be saved.

Q. Is there nothing besides killing and committing of Murder here forbid?

A. Yes; there is Mutilation and Dismembering of a Man's self, or another; for in these general Prohibitions, all the several Species and Particulars are included: for he who forbids taking away a Man's Life, forbids taking away or cutting off that

Mem-

Member, which may endanger, or destroy the same.

Q. *What you say in this Particular, seems to me to be contradictory to Scripture and Reason too; for our Blessed Master tells us, that some have made themselves Eunuchs for the Kingdom of Heaven's Sake: Nay moreover, we are bid to pluck out our right Eye, and cut off our right Hand, or any other Member, if they offend us; it being better to be destitute, or deprived of them, than having the Use and Benefit to be cast into Hell-Fire. And this no doubt, was the Reason why Origen thought it necessary to castrate and dismember himself: But as this is agreeable to Scripture, so it is likewise consonant to Reason, for who can doubt, but that it must be lawful for any Man to destroy that Member which impairs his Health, or may, if kept or preserved, endanger his whole Body. This is so very clear, that all, without any demure Hesitation or Suspence, will think it adviseable, to cut off that Hand, which being chained to a Beam, in an House set on fire, may hinder his Escape if kept on, or by cutting it off from the Elbow or Shoulder, may save and preserve his Life?*

Mat. 18. 8.

— 19. 12.

Mark 9. 43,

44, 45, &c.

Euseb. Eccl.

Hist. lib. 6.

cap. 7.

A. This Objection is easily answered, if we consider, that the Scriptures, which you have named, are to be taken in a Figurative or metaphorical, and not in the literal or verbal Sense: For tho' the Words seem to sound like castrating or dismembering

- bring of our selves, to make us the more intent on divine and heavenly Things; or to prevent those Sins, which our Bodily Organs may subject us to; yet the Meaning is no more than this, to subdue those Passions and Affections, or those unruly Lusts or Appetites, which may endanger our Happiness, and only proceed from those Members, which must be mortified and kept in Subjection, if we intend to enter into Life, or avoid everlasting Death. And this must be the Meaning of the forecited Places, which are farther cleared, and corroborated by these following Texts: *I keep under my Body, and bring it into Subjection, lest whilst I preach the Gospel to others, I my self should be a Castaway. For if ye live after the Flesh, ye shall die; but if ye through the Spirit do mortify the Deeds of the Body, ye shall live. Mortify therefore your Members, which are upon the Earth: Fornication, Uncleaness, innordinate Affection, evil Concupiscence, and Covetousness, which is Idolatry. And this shews us plainly, that it was not dismembring or castrating, that our Saviour recommended to us: Nor was it the using of these Members, that he forbid, but the abusing of them; or as the Apostle phrases it, Neither yield your Members as Instruments of Unrighteousness unto Sin.*
- 1 Cor. 9. 27. *I keep under my Body, and bring it into Subjection, lest whilst I preach the Gospel to others, I my self should be a Castaway.*
- Rom. 8. 13. *For if ye live after the Flesh, ye shall die; but if ye through the Spirit do mortify the Deeds of the Body, ye shall live.*
- Col. 3. 5. *Mortify therefore your Members, which are upon the Earth: Fornication, Uncleaness, innordinate Affection, evil Concupiscence, and Covetousness, which is Idolatry.*
- Rom. 6. 13. *Neither yield your Members as Instruments of Unrighteousness unto Sin.*

Therefore what Origen did, must have proceeded from a blind misguided Zeal, and not understanding rightly our Saviour's Words

Words; for had he used but a few of his Metaphores, and Allegories here, which upon all Occasions, he had almost done in other Places, he had not so grievously offended by transgressing of this sixth Command; *Can. Apost. 22, 23, 24. Concil. Nicen. 1. Can. 1. Concil. Arelat. 2. Can. 7. in cap. 19. St. Mat.* and had not this been a Sin, we cannot think, that the Church before his Time, or the Council of Nice and Arles, seventy Years after, would have condemned it as such: And indeed, as St. Chrysostom very well expresses himself on this Subject.

"They are not the Members, but the Will, that commits the Sin." Therefore Men are not Eunuchs for the Kingdom of Heaven's Sake, who cut off their Members, but they who destroy their wicked Thoughts and Inclinations.

And as to the Reasonableness of the Action, we say, That when the Body is in Danger of a Gangrene or Mortification, to preserve the whole, one may lawfully lop off, or cut away a Part, the Members being all subservient to the Body, and appointed for its Use and Preservation: But then out of Humour, Pride, Vanity, or Ambition; or from the Pretence of Speculation, Study, Piety or Religion, or any Advantage, that the Soul or inward Man may reap, to maim or dismember our selves, must be a Sin and Breach of that Command, *Thou shalt do no Murder*; for no Man is Master of his own Members, no more than of the Body it self, and that we have al-

*St. Chryl.
Hom. 63. in
Matth.
August. lib.
cont. Julian
cap. 5.*

ready prov'd to be God's, over which we can have no Authority nor Power : Besides, dismembring is not acceptable to God, nor indeed of any use to the Soul, it being very plain, that it often endangers the Life ; or where it does not, that it clogs the spiritual Faculties, makes the Soul lumpish and unactive, and the Body but too often more the Instrument of Sin and Unclean-ness, than before ; the least of which Considerations should be a Reason sufficient to prevent all Mutilation and dismembring of our selves. I might have farther added, that there is no Command, in Case of Danger, for doing this, it being left to every such Persons Prudence and Discretion to do what he will ; nor can I think that he sins in Case of a Mortification, if he omits to cut off a Leg or an Arm, when he finds or knows, that his Spirits will sink under the Operation ; that he is not able to bear those Convulsions or most irksom Pains and Tortures, which may be occasioned by it : I say moreover, that where a Man, by the great Dread and Agony he is in, may be rendred incapable of discharging his Duty to God or Man, that is, of making his Peace and reconciliation with God, and settling all necessary Matters, that concern himself, Relatives, or Neighbours, that it seems to be much more eligible to submit to Providence, and wait God's Time, than to undergo that, which

which may augment his Tortures and hasten his End.

Q In this Particular I am now pretty well satisfied; but I would know of you farther, whether there be any Thing more forbidden in this Command, besides killing, dismemb'ring, or shedding of Blood?

A Yes, there is Hatred, Anger, Revenge, Envy, Malice, Imprecations, Curses, Slander, Detraction, Defamation, Evil-speaking, and reproachful Language; or in a Word, the Murder of the Heart and Tongue, as well as that of the Hand.

Q Pray will ye explain these before you proceed any farther, and shew me the different Natures of them?

A I shall give you a short Description of these enormous Crimes, and shew you wherein, or how far they contribute to actual Murder, or whether that Denomination be given them any where in Scripture. Hatred is that inward Motion, or Perturbation, by which we wish Evil or Mischief to one, because of that Aversion, which we have to his Person; and Anger is that Passion or Emotion of the Mind, whereby we wish or desire to have a Man punished for the Evil, that we conceive he has done our selves or others; and Hatred differs from Anger in this, that Anger wishes ill to a Man, as he has done our selves or others some Injury either real or imaginary, and is therefore bent on Re-

Tho. Aquin.
2. prim.
quest. 46.
Art. 1. 2d. 2d
Quest. 33.
Art. 6. Quest
157. Art. 4.

*D. Scartes de
Pas. part 3.
Art. 199.*

*Vid. Riv.
expl. decal.
ver. 13. Ex.*

venge, which makes it a Species of Hatred, and a Mixture and Compound of Abhorrence and Grief; whereas Hatred absolutely considered, is the Aversion which we have to a Man's Person, without having in View any Mischief or Wrong he has done us; so that one being ungrateful and injurious to us, occasions our Anger, Wrath and Revenge: And his Prosperity lessening our Profit, Credit and Reputation; or eclipsing our honour, Grandeur and Glory, is the Cause of our Rancour and Malice; which all seem to be different Species of Hatred, and each of them included in that general Description given by the

1 John 3. 15. *Whosoever hateth his Brother is a Murderer; and ye know that no Murderer hath eternal Life abiding in him.*

Q. I took these to be natural Passions or Affections, produced by the vital and animal Spirits, which being a Part of God's Creation, must be good, and consequently not sinful, nor be forbid by this Command: Nay, moreover they are commanded in Scripture:

Exod. 4. 26. Be angry, but sin not. Whosoever is angry with his Brother without a Cause, is in Danger of the Judgment; which intimates, that when there is a just Cause or Provocation given, we may be angry with him: And that wicked Men should be hated, must needs be lawful, because we find the Patriarchs, Prophets and Apostles, to have done the same; and I may as innocently envy that

Good

Good, which another Man has, if he use it wrongfully to God's Dishonour, and my Disadvantage and Hurt?

A. That these natural Passions are innocent and lawful, when kept within due Bounds, and in Decency and Order, I own; but when they transgress, and go beyond these Limits, as namely, if our Anger be without Ground or Cause, and surmount the Merit of the Wrongs and Injuries, that are done us, and hurry us to punish the Offenders without due Order and Course of Law; or that we observe not that Mean and Measure in our Correction that we should; and instead of preserving Peace and Tranquillity, and promoting and consulting the Publick Good, we pursue our own Ends, indulge our revengeful Temper, and gratify our inordinate Affections; In all or any of these Cases, we sin against this Precept, and our Anger is altogether unlawful and unwarrantable: And therefore we are desired, when provoked to be angry, not to sin, nor let the Sun go down on our Wrath, or continue till our Evening Prayer. *Be slow to Wrath, and not hasty in Spirit.* And our Blessed Master, who allows us only to be angry, when there is just Cause given us, as when God's Name or Attributes are blasphemed, our Religion despised, and our selves or Neighbours manifestly injured, &c. bids us take Care, that our Anger be not

Lactan. lib. de Jur. Dei. cap. 21.

Mat. 23. 6. Luke 11. 41, 42. Mark 3. 5. Jam. 1. 19. Eccles. 7. 9.

rash, immoderate or durable, or any way
 productive of Hatred, Rancour, opprobri-
 ous and reproachful Language. *Ye have*
heard that it hath been said by them of old
time, Thou shalt not kill; and whosoever
shall kill shall be in Danger of the Judg-
ment: But I say unto you, that whosoever
shall be angry with his Brother without a
Cause, shall be in Danger of the Judgment:
And whosoever shall say to his Brother, Ra-
ca, (or empty Fellow) shall be in Danger
of the Council: But whosoever shall say, Thou
Fool, (impious or irreligious) shall be in
Danger of Hell-Fire. Here our Blessed Ma-
 ster alludes to three several Courts of Ju-
 dicature, that were among the *Jews*, and the
 three different Sorts of Punishments infli-
 cted by them. The Judgment, which con-
 sisted of twenty four, having the Power
 of the Sword, their Sentence was to be-
 head. The Council, which was their *San-*
hedrim, or great Court of 72, or therea-
 bouts, did order some Criminals to be
 stoned to Death; and the third, their most
 notorious and infamous Malefactors to be
 run through the Bowels with hot burning
 Irons; by our Blessed Master called *Hell-*
Fire, thereby adapting these Sayings to the
 Conception and Capacity of the *Jews*,
 who had learned that barbarous Custom
 of the *Phenicians* in their Rites and Sacri-
 fices of burning their Children alive, which
 Torture and excessive Pain having occa-
 sioned

Grot. in 5.

cap. Mat.

Comm. 21,

22.

Hammond in

eund. loc. &

in Anno. tit. 2

L.

sioned such hideous Outcries and Scratches, was called *Hell-Fire*; that is the Valley of *Hinnom* or *Tophet*, the Place, where these Executions were done in brazen Vessels under Ground, by powering of hot scalding Water on their Heads. From these our Blessed Saviour borrows his Metaphor: And by the Gradation and Enumeration of Punishments, shews how great the Sin of Anger and Wrath is, and how apt to produce Murder and Bloodshed; when it is causeless, runs into Extremes, hath wrong Ends and Objects, and is of too long Continuance within our Breasts.

And the same is to be said of Hatred and Envy, that they are in some Cases, and under some Circumstances, allowable, that is, if we hate Mens Vices and Enormities, or hate them, as ill and wicked, but not as Men, as the Creatures of God, his Image and our own Likeness; for as such we are to love and pity them, and do them all the Acts of Friendship, and common Civility, nay, of Charity and Beneficence; there being no Title nor Compellation, no Crime nor Act of Ingratitude, that should cancel this Principle, or defeat this Act of Humanity. And if we act contrary to this, or turn our Love into Enmity and Hatred, we are Murderers and Menslayers, and Guilty of the Breach of this Command. A Slander, Defamation, and Detraction, Contumely, Reproach and

*St. August.
lib. Retrac. 1.
cap. 19.*

Backbiting, and other Enormities of the Tongue, as they provoke Men to Wrath, and excite them to Strife, Quarrelling and Contention, which too often terminate in Bloodshed and Murder, may be reduced to this Precept, or Prohibition; but since they more properly belong to the ninth Command, I shall now dismiss them with the Royal Psalmist's and his Son Solomon's Character of them: *My Soul is among Lions, and I lye even among them that are set on fire, even the Sons of Men: whose Teeth are Spears and Arrows, and their Tongue a sharp Sword. They belch out with their Mouths; Swords are in their Lips, for who (say they) do hear? There is that speaketh like the Piercings of a Sword; but the Tongue of the Wise is Health. What Man is he then that desireth Life, and loveth many Days, that he may see Good, let him keep his Tongue from Evil, and his Lips from speaking Guile?*

Gen. 40. 6, 7.
Job. 5. 2.
Psal. 37. 41.

— 57. 4.
— 59. 7.

Prov. 12. 18.
Psal. 34. 12,
13.
1 Pet. 3. 10.

Q. Is there no other Murder, besides what you have mentioned, forbid in this Command?

A. I know but of one more, and that is the Murder of the Soul.

Q. But how can that be said to be murdered, which is immaterial and immortal, and so consequently, incapable of being kill'd, cut to Pieces, or destroyed: For if Death be a Privation of Form from Matter, or a Dissolution and Separation of the Soul, which we

we call Form from Matter, which we likewise call the Body. How can that indivisible and indissoluble Principle, which is one, Simple and void of Composition, be attacked, invaded, or penetrated, by a Sword, Dagger, or any other Weapon. I say, since the Soul is capable of no bodily or temporal Impression, how can she properly be said to be killed or murdered: Besides, does not our Blessed Master ascribe the killing of the Soul only to God, who can kill both Soul and Body and cast them into Hell? Mat. 10. 28, Luke 12. 4, 5,

A. I answer, that tho' it be hard and difficult, and indeed simply impossible to comprehend its Essence and Extent, it of all Things resembling most that divine Nature, which is infinite, unsearchable, and past finding out: I say, tho' it be insuperably difficult otherwise to describe this Being, or its Union, as to the Modus, than by a continual Motion and Thought, or by mutual Impressions on each other, explained by Action and Passion; yet this much may be said, that it is a Being, which gives Life to the Body, which influences the Will and Understanding, and is the Cause of all the Motion, that is made either by her own Faculties, or the Organs and Members of the Body; and as these two are Companions, and share in the Evil or Good that is done; and are likewise to have their Rewards proportionably hereafter, in that State, where they shall live

live or die eternally. So according to this Difference or Capacity, the Soul may be wounded, maimed or killed, as well as the Body. And this Murder is committed by counselling and encouraging of one to sin by alluring, enticing, and perswading of him, either to go on, or persist in a vicious Course, by setting of ill Precedents and Examples before him, by offending or scandalizing of him in unlawful or indifferent Actions, by approving or commending of his Wickedness, or by not reproving and reproaching of him for those Sins and Immoralities, which he knows, if countenanced, indulged, and continued in, must of Necessity kill and destroy his Soul; tho' as before I have hinted, this lively active Principle cannot be supposed by any of our Endeayours or Contrivances, to be reducible to a State of Insensibility; yet by the abovenamed wicked Practices, or by inconsiderate, supine, and pernicious Neglects, it may become spiritually and eternally dead; that is, be for ever tormented and miserable, which is the second Death, or a Life still dying and never dead, always expiring and never at an End; which is infinitely worse than all the Torments, Pains, and temporal Death that we can possibly here suffer or undergo.

Isa. 66. 24.
Mark 9. 44.
Rev. 9. 6.
— 20. 10,
14, 15.

Isa. 62. 6, 7.
Je. 6. 16, 17.

And though the taking Care of these Souls be mainly the Business of those who are intrusted with the sacred and most weighty

weighty Function of the Ministry, and who (I hope) discharge a good Conscience, from the Consideration of their great and inexpressible Rewards; yet we are to know that none of the Laity, (who as well as the Clergy, are to answer for their own and other Mens Sins) when accessory to them, are exempt from this Duty. Humanity, Christianity, and brotherly Love, obliging us not to have any Fellowship with the unfruitful Works of Darkness, but rather reprove them: And in any wise to rebuke our Neighbour, and not suffer Sin to be upon him.

And from what is forbidden, it is easy to know, what is required by this Command: For if Murder, Maiming and Wounding of our selves and others, be forbid: If Hatred, Anger, Envy, Malice, Wrath and Revenge: If Detraction, Defamation and Slander, scornful reproachful and reflecting Language, and every Thing that may tend to the hurting of his Body, dejecting of his Spirits, or disordering and destroying of his Soul, be here reprehended: I say, if the Murder of the Hand, Heart and Tongue, be by this Precept forbid, then all the Virtues contrary to these Vices, are by the same Command required. In Obedience therefore to this Law, we are to do all the good Offices that we can to the Souls and Bodies of Men; we are to wish them well, and pray for their Safety,

Ezek. 3. 17
to 22.
33. 7 &c.
1 Tim. 3. 4, 5.
2 Tim. 1. 2.
3. 4.
Tit. 1. 2, 3.
Dan. 12. 3.
Heb. 13. 17.
Rom. 14. 12
to 22.
1 Cor. 8. 4.
7 to 14.
Mat. 18. 15.
Luke 17. 3.
Eph. 5. 11.
Lev. 19. 17.
Ecclus. 19.
13.

Safety, to assist them with our Advice, and Counsel, and comfort them when in Trouble or Distress. We are likewise to extend our Charity and Beneficence to them, relieve them in their Straits and Necessities, defend them from Injuries and Assaults, and vindicate and plead their Cause when insulted or oppressed by their Enemies. In a Word, we are to love our Neighbour sincerely, and without Guile and Hypocrisy, to bear with his Failings and Infirmities, to commiserate his Condition and Circumstances; and if he has done us any Wrong, freely to remit and forgive the same. And if to this we add the Consulting of his Health Ease, and Prosperity, and contributing wherein we are able, to his Safety, Peace, and Felicity, we do what this Command requires of us.

Q. What is the seventh Command?

A. Thou shalt not commit Adultery.

Q. Pray, will ye explain this Command, and shew me, whether simple Fornication, and all other Acts of Uncleanness, be here comprehended or forbid by this seventh Command?

A. Before I can give you a distinct Answer to these Things, it will be necessary to shew you, what Matrimony or Marriage is, and what Obligations we lye under to be faithful to each other in this honourable Estate. Matrimony, by Divines and Civilians is called a Conjunction of a Man

Man and a Woman, who are to cohabit during Life, for the Benefit of Society, and the Procreation of Children. Civil-ians add a Communication of Rights human and divine; which since that varies according to the different Customs of Countries, we shall briefly thus define it, to be an indissoluble Union or Copulation of Divine Appointment, whereby two Persons, one Male and one Female are joined together and made one, for the mutual Help of Society and begetting of Children, that may be useful Members of the Church and State. And this Definition takes in the Nature, the Form and Essence of Marriage, as well as the Causes, the Ends, and the Effects, and Consequences of it.

Matrimony then, or Wedlock, must be a Knot, that is not to be untied, because *they whom God hath joined together, no Man can put asunder.* And it must be but between one Man and one Woman, because the Conjunction was only such at the Beginning; and because that now under the Gospel, every Man is allowed but to have one Wife; and she having the sole Power of his Body, he cannot without being guilty of Injustice, and Adultery, marry or cohabit with another: For disposing of his Person to any other, whilst his Wife is alive, is doing of her wrong, robbing her of her Right, and contradicting of the End of Matrimony, which is loving of her entirely

St. Amb. in exhort. ad Virg. Pet. Martyr loc. com. de Matr. & Com. loc. 10. Aret. Probl. Theol. loc. 19. Grot. de Jure B. & P. lib. 2. cap. 5. Just. Inst. lib. 1. tit. 9. 10. Digest. lib. 23. tit. 2. de Rita. Nap. Vide Wessem. & Peters.

Gen. 2. 24. Mat. 19. 5, 6. Eph. 5. 31.

1 Cor. 7. 4.

Gen. 2. 23.

Mark 10. 7, 8.

Eph. 5. 25, 26

33.

tirely and solely, as being *Bone of his Bone, and Flesh of his Flesh.* And this Love must be mutual and inseparable from this conjugal Union; there being the same Obligation, in all Respects, upon the Woman, that there is upon the Man, to be kind and loving, and most faithful to his Bed. And this Conjunction must be to prevent all Acts of Uncleanness, all spurious and unnatural unlawful Commixtions; that Children may be born, brought up, and Educated to the Glory of God, and the Good of Societies. And of this mutual Love and Benevolence, they are not to defraud one another, except it be with Consent, for a Time, that they may give themselves to Fasting and Prayer, and come together again, that Satan tempt them not for their Incontinency.

Q. Are all Persons obliged to enter into the Bond of Matrimony, because that first Precept about Procreation; Be fruitful and multiply, and replenish the Earth, seems to be positive and express; nay, and without Exception, to be indispensibly required of all?

A. Indeed when the World was in its Infancy, and but a few Persons to people it, and continue it by Succession, I do believe, that all that were capable of entring into a married State, were by God's express Command under an Obligation of doing it: But now the World is so populous and every

ry where almost possessed of Inhabitants, there cannot be the same Necessity. And our Blessed Master now under the Gospel shewing us, that some are naturally incapable of it, as being Eunuchs and Impotent, that others have been made so by Men, and that a third Sort for Religion and the Kingdom of Heaven's Sake, have debar'd themselves of its Use by resolutely living and continuing in Celibacy. I say, our Blessed Saviour allowing these to be exempted, or excluded from this conjugal Union and Society, there cannot be an Obligation upon all to enter into the State of Matrimony. Mat. 19. 12.

Q. I would gladly know of you, since you have discoursed of the State of Matrimony, what Advantage accrues to one by it, or whether Celibacy, and the Condition of a Virgin, be not preferable to it; because St. Paul tells us, that they who are married have frequent Troubles and Disturbances, which divert them from religious Exercises, and that though they who marry do well, yet they who do not marry do better?

A. The Advantages indeed of Wedlock are a great many, and the State to be very much valued because of divine Authority, and instituted by God in the Estate of Innocency. And as he himself is a pure, chaste, and Intellectual Being; so in Conformity to his Example, would he have us be, and tho' married, live like those who are Gen. 1. 27.
28.

are unmarried, who despising sensual and corporeal Pleasures, embrace those which are manly, rational and spiritual; and as these are agreeable and consistent with Christianity, and exalt and transform us into the nature of Angels; so by them we most resemble his Purity, who recommends Virtue and Chastity to us, and was the first Author, Cause and Con- triver of Marriage.

And when we thus consider the Institution, and him who first gave a Being unto it, with the Blessing pronounced upon it, we cannot fail of reflecting, or being highly sensible of the innumerable Benefits, that we receive by entering into this holy and honourable Estate of Matrimony: For besides these that I have just now hinted at, we have the Prospect and Addition of a great many more: For by Marriage we are united by the most solemn and strictest Bond of Amity and Friendship that possibly can be; for by this command *a Man leaving Father and Mother, and cleaving to his Wife, they twain become one Flesh*: And as they both are one Body and Mind, they have the same Will and Affections; and hence proceeds their mutual Care and Support of each other, their Community of Goods and Possessions, wishing and endeavouring each others Safety and Welfare, and the contributing as far as able, to the Ease, Profit, Content and Satisfaction

faction of the other: So that Matrimony not only procures us new Friends, Alliances and Kindred, adds to our Comforts and Enjoyments, lessens our Troubles and Afflictions, helps us forward in our Devotions and religious Performances; but even makes Way for our present and future Happiness, by enabling us to bear all Events with an equal Temper and Serenity of Mind.

And as this is the End of Matrimony, or these are the great Advantages that he ought to have in View, and may expect, who enters into this Estate, from the Authority and Benediction of God, who was the first that did appoint and ordain it. So we may here say, and conclude, that Wedlock is no less lawful and commendable 1 Cor. 7: 24 to 28. than Celibacy, or a virgin and unmarried Life. For though St. Paul, in the time of Persecution, did look upon Matrimony to be more lyable to Troubles and Perplexities than a single and-unmarry'd Life. Yet, supposing these to cease, or not to be, or exist, he does not think the one more eligible than the other.

Q. But is this Matrimonial State (in Favour of which you speak so many good things) so confined to two single Persons, that a Man can marry but one at a time, or have no more but her, during both their Lives?

A. This indeed, I take to be the Nature of this Institution; that which God at first

Gen. 2. 22 to
24.
Mat. 5. 4
to 7.

commanded, and would have done. And that which is as obligatory upon us under the Gospel, as it was on others under the Law. For, we read but of one Male and Female that were at first joined together; and but of one Rib that was turned into a Woman; and but of two single Persons that were made one Flesh. And to all these Passages our Blessed Master refers the Pharisees, when pleading for a Divorce and second Marriages.

Gen. 4. 19.
— 16. 3.
— 29. 23
and 28.
1 Sam. 1. 2.
— 25. 42,
43.
2 Sam. 5. 13.
— 12. 8.
1 Kings 11. 3.

Q. How can these Passages or Quotations from Scripture agree with the Practice of the Patriarchs, who actually married two Wives, and did live and cohabit with them; nay, by both had a numerous Issue, and did provide for the Children of the one as well as the other. Of these likewise did descend King David, and his Son Solomon, who had Variety and a multitude of Wives: And yet we can no-where in Scripture read of any of those Marriages being accounted a Sin, or unlawful. Nay, on the contrary, we find it recorded as a Blessing to David, his having of many Wives. But besides, if we consider how St. Paul speaks to his Son Timothy, or the Charge that he gives him about Matrimony, we cannot but think, that he there approves of Polygamy: Or at least, of the Laity's having more Wives than one at a time: For, why should he desire a Bishop and a Deacon to be the Husband of one Wife; if it was not lawful for those who

1 Tim. 3. 2.
Titus 1. 6.

were not of the Number of the Clergy to have more than one. For, as Civilians tell us, (Exceptio firmat regulam in non exceptis) for Persons being mentioned who are excluded from a Right or Privilege; it gives a tacit Right to them who are not mentioned to be excluded from the same: And thus an Exception forms always a Rule in things not excepted.

A. Since many wicked and licentious Men, who give but too much Way to their sensual Appetites, are very willing to embrace this Opinion, and to confirm themselves in it do espouse this sophistical Way of Arguing, I shall therefore briefly shew you the Fallacy of the whole: Tho' the Patriarchs, as is suggested, did marry two Wives; that is, though Abraham, Jacob, Heleah, and David, &c. had two, or more Wives, yet this can be no Precedent for us, we being obliged to live by Precepts, and not by Examples, all Men being liable to Errors and Imperfections. And if, (as several Divines are of Opinion) these were Sins of Ignorance and Infirmary, of which these holy Men repented before their Death; as they did of all others of daily Incurfion, Weakness and Frailty, we cannot think, that they are to be imitated in these Practices, which infer any Guilt or Transgression. But suppose, the Patriarchs to have been tolerated, or permitted to have several Wives: Or, that God did for

St. August. de Civitate Dei. lib. 16. cap. 38. contra Faust. lib. 22. cap. 47. de bono Conjug. cap. 13, 17, 25.

St. Hieron. Ep. ad Ocean. Lombard. 4. Sent. Dist. 33. St. Chryf. in loc. Pauli uni-

us Uxoris Vir a time dispense with the first conjugal Law,
ad Tim. or remit its Force, by allowing Polygamy
St. August. for the peopling of the World, and giving
lib. 4. de *Abraham* that very numerous Posterity
Christ. Doct. which he promised him; which I take to
cap. 12. be the truest Opinion: I say, though God
Bellarmin. de was graciously pleased to suffer this Prac-
Matrimon. tice to prevail: Or, as others think, did
cap. 10. privately inspire or command the Patriarchs
Joseph. Antiq to use this Method of Generation, 'till the
lib. 17. cap. 1. Law was at an end and abrogated. Yet
St. Amb. lib. *when that which is perfect is come, of course*
1. cap. 14. *that which is imperfect must be done away.*
de Abraham. Therefore there being no Occasion now
Chemn. in for multiplying of People, confining of
Exam. Con. Religion, or the Church to one Nation;
Trid. Can. 2. *And the Partition-Wall being broken down,*
de Matrim. 8. *and all being made one in Christ Jesus, and*
Pet. Martyr. *he likewise having perfected the Law by the*
in loc. Com. *Gospel, or by this clear Light and holy In-*
de Polyg. loc. *stitution having reduced Matrimony to its*
10. Precept. 7. *primitive State and Integrity; we must*
1 Cor. 13. 10. *think, and believe, that it will be a Sin*
Eph. 2. 12 to *in us to deviate from any of the Precepts*
15. *of the Gospel, or to marry two or more*
Wives at the same Time, when our Bles-
sed Master hath assured us, that we com-
mit Adultery if we put away our Wife un-
justly, or do not adhere to her, or if we do
seek or look for any other whilst she lives,
and is willing to continue with us. And
this certainly must be the Meaning of our
Saviour's Doctrine in St. Matthew, and in
St.

St. Mark, and St. Paul in his Epistle to the Corinthians, Have ye not read, that he which made them at the beginning made them male and female; and said, For this Cause shall a Man leave Father and Mother, and shall cleave to his Wife, and they twain shall be one Flesh. And St. Paul, But if she depart, let her remain unmarried, or be reconciled to her Husband; and let not the Husband put away his Wife: But if the unbelieving depart let him depart. A Brother and Sister is not in Bondage in such Cases. So that here it very plainly appears by the Evangelical Dispensation, a Man is not allowed to have any more than one Wife at a time, and that she is not to be repudiated, or put away in any Case but that of Fornication; And whether then, or for that Crime there be any more than a Divorce or Separation, a *Thoro & Mensa* allowed, is what sticks with me, and what I cannot easily get over: For, if our Blessed Master or St. Paul allows some time for a Reconciliation. I cannot see why they should precipitate or run headlong in Marrying another whilst the former is in Being, who perhaps, might have only been suspected, or if in Fault, may have Grace given her to repent, and become a faithful and loving Wife, and a tender and good Mother for the future: I own, that the Civil Law is against this Clemency and Forgiveness; and that our own does not fa-

Mat. 5. 32.
19. 9.
Mark 10. 11.
Luke 16. 8.
1 Cor. 7. 11
to 15,

Dig. lib. 48. your it much: Yet the Christian which is
 Tit. 2. so much for Charity, and construing of
 Nov. 117. c. every thing favourably seems not to be a-
 ult. gainst it; nor indeed is the Canon, which
 Mat. 5. & 19. derives its Being from, and is almost whol-
 1 Cor. 7. ly founded on it in the least for promoting
 Ancyron. Con of a second, whilst the first Marriage is in
 Can. 20. force. And indeed the Instance of *Joseph*,
 Con. Aurel. 1. of thinking privily to put away his Wife,
 Can. 3. lest she should be disgraced, sufficiently
 Rhem. Can. 9. shews, or at least is no contemptible Proot,
 Triburien. that he did not think of marrying of an-
 Can. 46. other, whilst his espoused Wife was alive.
 Neoces. To-
 let. & Elib.
 Mat. 1. 18, 19.

But whether it be lawful or not by the
 Precepts or Dispensation of the Gospel, for
 the injur'd Person to marry after a formal
 or legal Divorce, I shall not farther de-
 termine, leaving every Man to his Consci-
 ence which is the best Judge: Yet this I
 shall affirm, that whoever marries another,
 whilst his Wife is alive and virtuous, or
 carnally cohabits with any besides her,
 without any Divorce or judicial Sentence,
 must be guilty of Adultery, and a vast
 Number of Sins.

Let him not therefore think, who is in
 any Measure guilty of this great Wicked-
 ness, that the Practice of the Patriarchs, or
 the Polygamy of these great and holy Men,
 who for their eminent Virtues are highly
 praised and commended in Scripture, will
 any way license, countenance, or extenu-
 ate their Guilt; since what they did was
 for

for good Ends suffer'd and dispens'd withall St. August. de
Doct. Christ.
lib. 3. cap. 12.
Et cor-
tra Faust. vide
lib. 5 loc. sup.
by that Lawgiver, who cannot err in what
he thinks proper or expedient to be done :
I cannot therefore, but with St. *Austin* say,
That what these holy Men did was ac-
cording to Nature, the Law, and Cu-
stoms of those times, and so could not be a
Sin, or a Transgression of the Law, there
being no Law then in force, or any that
they knew that was published against it ;
so that though their Religion, Laws and
Customs were very imperfect, in respect of
what ours now is by the coming of a Mes-
siah : Yet theirs in Respect of the Heathen
Rites and Ceremonies were most perfect,
and as good and true a Worship as that
Time and Dispensation would allow of.
For, as the Apostle says, *The ministration of* 1 Cor. 3. 6
to 14, &c.
*condemnation was glory, though the ministra-
tion of righteousness did much more exceed in
glory : Or as it is in the 11th Verse, If that
which is done away be glorious, much more
that which remaineth is glorious.*

As to that Passage in the Epistle to Ti-
mothy, it is so frivolous, that it is scarce
worth taking Notice of ; but that some Ro-
manists urge it against second Marriages,
and the Marriages of their Clergy. As to
the Libertines saying, That if a Bishop or
Deacon be confined to one Wife, then they
who are not Bishops, Deacons, or in Ca-
nonical Orders, may lawfully have two, or
more Wives, if they will : But this is a

Hammond's
Annot. in Ep.
1 Tim. 3. 4.

great Fallacy and Mistake. For if we may believe most Commentators and Interpreters on these Words, the Meaning is, That they who teach others and are entrusted with the ministerial Function under the Gospel, should not expect to have at once more Wives than one; though the *Jews* turning Christians may for this Error of having two or more at a Time be connived at: Or, which I take to be the clear and genuine Sense of the Words, That Bishops and Deacons, in regard of their sacred Orders and high Calling, and for that they might be an eminent Pattern and a shining Light to others, should be exemplarily chaste and continent. And as in this, so in the other Virtues set down in this Chapter, they are desired to be the same, since in these all good Christians are obliged to follow them, and not plead an Exemption, because of the particular Phrase, or Way of Expression, for if this Argument would conclude any thing, it must this likewise because a Bishop is to be chaste, sober, grave, and humble, therefore, no Man besides a Bishop is to be so, or they who are not Bishops, are to be guilty of Excess, Riot, and Intemperance, of Luxury, Pride, and Uncleaness, the Absurdity whereof is so great, that the Rehearsal is Confutation enough.

Q. But now you are treating of Matrimony, I would know whether it be lawful for Clergymen to marry? Or if so, whether they
may

may do it twice, thrice, or oftner, if they should happen to survive their Wives?

A. I think that it is very plain from the Institution of Marriage, and from what St. Paul writes to Timothy, That the younger Widows should marry, and a Bishop or Deacon should be the Husband of one Wife?

Q. How comes it to pass then, that some of our Clergy out of Principle live unmarry'd, and that all the Clergy of the Romish Perswasion are obliged to lead a single Life, or to vow Celibacy, and in that State to continue under the severest Anathema's; and this Condition seems best to suit with Ecclesiastical Persons, who when ministring about holy things should be pure, chaste and continent, and not disturb themselves with secular Affairs, when serving at the Altar, or engaged in Preaching, Prayer, or any other religious Exercise. And this no doubt is the Reason, why Scripture, Councils, and the primitive Fathers are so much against the conjugal state, or Marriages of the Clergy. Thus the Prophet Isaiah, Thus saith the Lord unto the Eunuchs that keep my Sabbaths, and chuse the Things that please me, and take hold of my Covenant; even to them will I give in mine house and within my walls a place and a name better than of Sons and Daughters, I will give them an everlasting Name that shall not be cut off. St. Matthew and St. Luke, But they that shall be accounted worthy to obtain that World,
and

Bellar. lib. 1.
de Cleric. cap.
19.

Acquin. 2d.
2d. quest. 88.
Art. 11.

Concil. Arelat.
2. Can. 2, 3.
Trident. Sess.
8. Can. 4, 7, 9.

Isa. 56. 4, 5.

Mat. 22. 30.
Luke 20. 36,
37.

and the Resurrection from the dead neither marry, nor are given in Marriage, neither can they die any more, for they are equal unto the Angels, and are the Children of God, &c. *And the Apostle St. Paul to the Romans, They that live in the Flesh cannot please God. And to the Corinthians, It is not good to touch a Woman, I speak to the Unmarried and Widows, it is good for them that they abide even as I am. And to Timothy, A Bishop must be but the*

Rom. 8. 8.
1 Cor. 7. 7, 8, 27.
1 Tim. 3. 1.

Husband of one Wife. All which seems to speak for Virginity against Matrimony, or at least to give it the Preference, as the best and most innocent state, in which St. Paul is very expresse and positive when he says, Tho' he that marries does well, yet he that marries not does better.

This likewise is the Determination of a great many Councils, who not only speak slightly of Marriages in general, but condemn all Clergymen who marry, nay, exclude them from all spiritual Preferment and Benefices, or if promoted and prefer'd, after entering into a conjugal State are ipso facto deprived, or so reputed to be, but more especially if they venture to marry the second time, after burying or repudiating of their first Wife. Nay, the Council of Trent pronounces him accursed who says, That a Clergyman, or Regular, notwithstanding the Authority of the Church, his Vow of Celibacy, or entering into Orders, may marry. And to the

Can. Apost.
Can. 27.
Concil. Ancy.
Can. 10.
Arelat. 2.
Can. 2, 3.
Carthag. 2.
Can. 2.
Neocasar.
Can. 7.
Carthag. 4.
Can. 59.
Trid. Sess. 8.
Can. 9, 10.

same

same Curse they make him liable, who says, or affirms, That Matrimony or a married Life is by far preferable to Celibacy.

The ancient Fathers likewise are of the same Opinion, Clemens Alexand. That tho' ^{Clem. Alex. lib. 3. Strom.} Wedlock was allowed the People under the ^{Tertull. ad Uxor. lib. 1. cap. 3. de Exhort. Cast. cap. 3. in Verb. A. post. melius est nubere, & de veland. Virg. cap. 10. & de Monog.} Law, yet the Gospel now teaches us things ^{St. Hieron. lib. 1. adver. Jovin. cap. 1. in Verb. Ap. ut vascetis Orationi, & in Verb. vobis parco, &c. & in Rom. 6, &c.} in a greater Perfection. Tertullian writing to his Wife, and on these Words, 'Tis better to marry than to burn, calls Matrimony an Evil, in respect of Virginity, or a lesser Evil, in comparison with Lust and Concupiscence : That he who looks on a Woman lustfully is guilty of Adultery before God, that he who does so when about marrying of her is much more, but he who does it when actually married is most of all: And that therefore a conjugal State, or the Custom of cohabiting with each other is reproachful and contumelious. St. Jerome, If it be good not to touch a Woman, it must be therefore evil to touch one; nothing being contrary to good but that which is evil; then shall Women be saved when they bring forth those that continue Virgins and unmarried. I beseech you, let me know what sort of good that is which hinders us from praying and receiving the Sacrament as Matrimony does. If we are desired always to pray, or constantly to be intent on Prayer, then there is no time to be assign'd wherein we may marry. If the end of Matrimony be Death, then Virginity and Celibacy is the way to Heaven: For, as Marriages fill the Earth,

even

St. Amb. *contra Jovin. & de Virgin.*

St. August.

lib. Solil. 1.

cap. 14.

Greg. lib. 1.

Dial.

Bellar. lib. 1.

de Cler. cap.

18.

even so does *Virginity* the Heavens. And *St. Ambrose*, *Virginity* does much excell *Matrimony*, because it merits the *Forgiveness* of *Sins*, and *eternal Salvation*. *St. Austin* in his *Soliloquies*, and *Gregory* in his *Dialogues* speak a great deal more to this Purpose, which I think not convenient to English; tho' from the whole we may conclude, that *Virginity* is far preferable to *Wedlock*, and that *Wedlock* cannot now innocently be enter'd into by any of the *Clergy*?

A. You have indeed in defending of this uncouth Opinion, or in espousing of this erroneous Doctrine, not only summoned and called together all the Forces of the *Marcionites*, *Montanists*, and their Followers among the Fathers; but even those of the *Romanists*, who of new again obtrude these pernicious Principles and Errors on the Church, though they be as clearly repugnant and opposite to the Doctrine of the Gospel, as *Darkness* can be to *Light*, or *Error* and *Falshood* to *Truth*. And this will be very obvious to him who first reflects on those Passages of Scripture which are taken out of the *Old* and *New Testament*, and then examines and gives us the true Meaning of them: For, as they are quoted by some of the Fathers who were Followers of *Montanus*, and did, by hyperbolically extolling of *Virginity*, inveigh, and speak reproachfully against *Matrimony*; so these Texts of Scripture are misconstrued and

and perverted to serve their Ends contrary to the real Meaning and Design of the Words; for if Chastity be consistent with a married State, and if they who are married can serve God in Purity and Fervour of Spirit, and without Distraction and Fear, (as without doubt many Thousands have often done, and must, if they intend to be happy, do so again, then Matrimony can be no Hindrance to Devotion in a married or conjugal State, nor are Clergymen excepted in this Particular, or excluded from marrying, if Necessity so requires, nor are they obliged to marry when the Gift of Continence does enable them to live unmarried, or leaves them at their Liberty to do which they shall think most proper or convenient for them; therefore though secular Affairs, or being too intent or eager in the Pursuit of them may retard and interrupt People's Devotion, or hinder a Clergyman from praying or preaching as he ought to do; yet a moderate Care and Frugality, or entring into that Estate which God has instituted, blessed, and proclaimed to be honourable, cannot be a Let or Hindrance to these, or to any virtuous or religious Exercise; all which being proved from these following, and very plain Texts of Scripture, will at once clear your Doubts, and remove all your other Objections; though I shall after your own Method (that nothing may be wanting to satisfy

satisfy your Scruples,) give you the Opinion of Councils and Fathers, not inferior in Number and Authority to your own, that reject your wild and extravagant Notion; which likewise seems to be founded on your not rightly apprehending or distinguishing what they say on the Subject of Celibacy, and first and second Marriages.

Now as to Scripture, *Moses* tells us in the Book of *Genesis*, that *God created Man in his Image, made them male and female; and since for Adam there was not found an help meet, that he took one of his Ribs, and closed up the flesh instead thereof, and of the same had he made a Woman, and brought her to the Man; and made her flesh of his flesh, and bone of his bone: For which cause a Man shall leave Father and Mother, and cleave to his Wife. Here is Matrimony in the State of Innocence, ordained by God, made pure, holy, and perfect, and after the Flood is again approved of and confirmed by the same pure and immaculate Being. And God spake unto Noah saying, Go forth of the Ark thou and thy Wife, and be fruitful, and multiply upon the Earth. Our Blessed Master in St. Matthew's Gospel does likewise refer to this sacred and holy Institution, and there argues for an inseparable and indissoluble Union of it. Have ye not read, that he which made them at the beginning made them male and female; where-*

Gen. 1. 27, 28.

— 2. 23,

24.

— 8. 16, 17.

— 9. 1.

Mat. 19. 5.

Mark 10. 7.

1 Cor. 6. 16.

— 11. 8.

Eph. 5. 31.

wherefore they are no more twain, but one flesh; what therefore God hath joined together let no man put asunder. And of this State so much did our Saviour approve, that he graced the Solemnity with his Presence: And the first Miracle that he wrought was at a Marriage in Cana of ^{John 2. 1. 5.} Galilee.

This likewise was the Doctrine of the Apostles, *To avoid fornication let every man have his own wife, and every woman her own husband; since Marriage is honourable* ^{1 Cor. 7. 2, 28, 36.} *in all, the Bed undefiled.* And though this universal Particle (*all*) shews, that none are excluded from Matrimony who are capable, or so disposed: Yet to make it still plainer, the Apostle descends to Particulars, and shews, that a Bishop and Deacon have the same Liberty to marry that any of the ^{1 Tim. 3. 2,} Laity have; or may be the Husband of ^{12.} one Wife at a Time, as well as the rest of the People.

This seems yet farther clear by the Priests, Levites, and Prophets marrying ^{Exod. 28. 1,} under the Law, and by the Apostles and ^{2, 3.} Evangelists under the Gospel, which sure ^{40. 13} ^{to 16.} had it been sinful, or unlawful, they would not have done it. We read in *Exodus* of the High-Priest's being married, and having Children, and yet constantly attending at the Altar. In *Leviticus*, of the Levites ^{Lev. 21. 7,} having Wives, and yet serving in their ^{10, 13.} Courses. And in *Ezekiel's* Prophecy, of his

Ezek. 24. 16 his having a Wife, and yet not deserting
 to 19. his Prophetick Office. And under the Gos-
 St. Chrysost. pel, we read of St. Peter's Wife's Mother
 Hom. 56 in who lay sick of a Fever, of St. Paul and
 Mat. 8 in Barnabas having Power to lead about a
 Serm. de E- Sister and a Wife, as well as the other A-
 vang. postles, the Brethren of our Lord, and
 Mat. 8. 14. Cephas. And of St. Philip the Evangelist,
 Mark 1. 29. that he had four Daughters. Nay, Ignatius,
 2 Cor. 9. 5. Clemens Alexandrinus, and others of great
 Acts 21. 8, 9. Authority in the Church tell us, that St.
 St. Ignat. in Paul, and all the Apostles but St. John
 Ep. ad Phil. were married. But Scripture assuring us
 Clem. Alex. of several of them being in that State, is
 lib. 3. Strom. enough to verify our Assertion, and put
 St. Amb. in the Matter beyond Dispute.
 2 Cor. v. 11.

Yea, for a farther Corroboration of what
 we say, I shall produce a few more Texts
 of Scripture to shew, that Chastity and
 Purity is, and may be in a married, as
 well as in an unmarried Life. St. Paul
 tells us, *That we ought to know how to pos-
 sess our Vessels in sanctification and Honour,
 that the unbelieving Husband is sanctified by
 the believing Wife; that Marriage is ho-
 nourable, the Bed undefiled; that it is a
 great Mystery in Christ, and in the Church,
 that every Creature of Christ is sanctified by
 the Word of God and Prayer, that the Hus-
 bands may be won by the chaste Conversation
 of their Wives; and the Wife and Husband
 saved, if they continue in Faith and Charity,
 and Holiness with Sobriety.* Innumerable
 other

1 Thess. 4. 3
 to 6.

1 Cor. 7. 14
 and 16.

Heb. 13. 4.

Eph. 5. 32.

1 Tim. 4. 4, 5.

1 Pet. 3. 1, 2.

1 Tim. 2. 15.

other Instances might be brought to make out this Point, but this may suffice, concluding with that of *St. Paul*, who calls the *forbidding of Marriage*, the *Doctrine of seducing Spirits and of Devils*. Tim. 4. 1, 3.

Now as to Councils and Fathers, there are a great many of them, and of greater Antiquity than those you quoted, who are for the Marriages of the Clergy; and for second and repeated ones, rather than for a forced Celibacy or unmarried State, even the few that seem to be against Matrimony, are misunderstood, being only in their Judgment, against Bigamy and Polygamy, or simultaneous, but not successive or after Marriages. In the Apostolical Canons it is written, "That that Bishop or Priest, that on Pretence of Religion shall turn away his Wife, shall be excommunicated; and he that continues or perseveres in this Wickedness, shall be deposed; That they who are advanced to be of the Clergy, may have Wives if they will, provided they be but Readers or Chanters; That Bishop, Priest or Deacon who shall abstain from Matrimony, as looking on that State to be an Abomination which God has sanctified by joining of Male and Female together." He, I say, who so defames, disparages or calumniates the Order of the Creation, let him be reprimanded, deposed, or thrown out of the Church.

Can. Apost.
Can. 6. 27.
40. 35.

Cont. Ancyrr.

Can. 10.

Næocæs. Can.

7.

Nic. 1. Can.

8.

Conc. Univer.

6. in Trullo.

Can. 13.

Ann.

981.

Vid. Bal.

in Can. 7.

Socr. Lib.

Hist. Eccles.

1. cap. 8.

Sozom. lib.

1. cap. 22.

Niceph. lib.

8. cap. 19, 33.

Conc. Gang.

Can. 1. 10. 14.

In the Council likewise of *Ancyra*, Deacons were allowed to marry who openly declared or professed that they had not the Gift of Continence: And though the

Canon of *Næocæsarea* did forbid the Clergies marrying, yet they were not against the second Marriage of the Laity. And the Council of *Nice* was for the first and subsequent Marriages of the Clergy as well as of the Laity. And that holy Martyr and Prophet *Paphnutius*, who stood up in that great and general Council of *Nice*, spoke aloud to those who opposed Matrimony and said, "Lay not an heavy Yoke on the Shoulders of those who are entered into holy Orders, since Marriage in all is honourable, the Bed undefiled."

And of his Judgment and Opinion in this Particular, all the Council did approve on.

And in the sixth general Council of *Trull*, the Palace of *Justin* in *Constantinople*; so far did the holy Fathers and Bishops there met together, espouse this Principle, that they thus expressed themselves, "If any

be found worthy to be made a Subdeacon, Deacon or Priest, let him not be forbidden or hindered from entering into such Orders, if he live lawfully with his Wife, &c. since those whom God hath joined together, no Man should put asunder." And after this, in the Council

of *Gangrin* it was decreed, that they who despised Marriage, or extolled Virginity,

to

to the slighting and disparaging of Matrimony, should be accursed.

If we proceed farther to the Ancient Fathers, we shall find all or most of them for the Marriage of the Clergy, and but a few that are against subsequent or second Marriages. St. Ignatius calls Marriage a lawful Conjunction ordained by God. St. Polycarp writing to the Philippians exhorts them to teach themselves to walk in God's Commands, and after that, their Wives, and that they should love their Husbands.

Irenæus mentions a certain Deacon whose Wife was debauched and corrupted by Marcus Valentinian, and bring up their Children in the Knowledge and Fear of God. Tertullian who was a Priest of Carthage, though he speaks a little disrespectfully of Marriage, yet was himself married, and writ a Book, published for the Use of his Wife. Clement Alexandrinus says, that several of the Apostles lived in Wedlock. Origen, that it is good not to touch a Woman, but with this Reserve, that if their Infirmary require it, Marriage shall be prescribed for a Remedy. St. Cyprian,

"If Virgins cannot persevere in their Chastity, let them marry, it is better so to do, than to give any Scandal or Offence." And Gregory Nazianzen, "Neither are Marriage nor Virginitie in their own Nature injurious, or to be avoided, or extolled, since the Mind is that which

St. Ignat.
Epist. Philip.
St. Polycarp.
ad Philip.

Iren. lib. i.
ad ver.
Hæres. cap. 9.

Tertul. ad
Uxor. Clem.
Alex. lib. 3.
Strom. lib. 2.
Pæda. rap. 10.

Orig. Hom.
11. in Exod.

St. Cyprian.
1. Epist. 11.

Greg. Nazian.
Orat. in Fun.
Sacer.

“ according to the Use or Abuse, makes
 “ it good or bad.” *St. Chrysostom* likewise
 speaking of the Evangelists, and in his Ho-
 milies on *St. Matthew*. “ Do not ex-
 cuse thy self, *said he*, because of Mar-
 riage; God was present at a Marriage,
 and yet thou sayest, that Marriage is a
 Hindrance to Piety. I tell thee it is no
 Hindrance nor any Obstacle to it: All the
 Prophets had Wives, and Houses, as
Isaiah, *Ezekiel*, and that great Prophet
Moses, and yet it was no Impediment at
 all to their Virtue or Religion.” And
St. Austin in several Places, approves of
 Marriage, and desires that it may be re-
 garded as well as Celibacy, since in both
 God may be glorified and praised. And
 in his Book of the Good of Wedlock, he
 tells us, “ That as Meat is for the Pre-
 servation of our Health, so is Matri-
 mony for the Propagation of our Kind.
 And for second Marriages, we find se-
 veral of the Fathers arguing for them;
 nay, the Scripture is so very plain in this
 Particular, that it is strange that any Scr-
 uple should be entertained about it. *Ori-
 gen* says, “ That it can be thought no
 Crime in a Woman to enter into a
 second Marriage after the Decease of
 her first Husband.” *St. Ambrose* “ To
 have two Wives is no-where forbid-
 den.” *St. Chrysostom*, “ Second Marria-
 ges cannot be condemn’d.” And even *St.
 Jerom*

St. Chrysost.
Serm. de E-
vangel. in
Matth. Hom.
56. in cap. 7.
Rom.
In 1 Tim. 3.
Hom. 10.

St. Aug. in
Quest. Vet.
N. T. Q. 121.
in Johan.
Tract. 9. lib.
de Virg. cap.
44, 46, 51, 52.
de civit. Dei.
lib. 16. cap.
36. de Bon.
Conjug. cap. 5,
8, 16.

Orig. lib. 6.
in Epist. Rom.

St. Am. cap. 3.
1 Tim.

St. Chryl.
Hom. 20. in
Epist. ad Eph.

Jerom himself, when he comes rightly and impartially to weigh the Apostles Sayings, cannot but make an Apology for what he had formerly wrote against Matrimony. *St. Hier. in Apol. pro lib. Adver. Jovin. ad Pamach in Epist. ad Ger. in Comment. Tit. 1.*

“do not condemn, *said he*, those who have
 “had two or three Wives, or if it may be
 “said, those who have been the Husbands
 “of eight Wives; for when I was at Rome,
 “I saw two Pare of married Persons, one
 “whereof had buried twenty Wives, and
 “the other was Wife to the two and
 “twentieth Husband.” But let this be
 true or false, certain it is, that after Mar-
 riages are lawful and warranted from the
 Word of God. I say therefore, *said St. Paul, unto the Unmarried and Widows, it is good for them to abide even as I: But if they cannot contain, let them marry, for it is better to marry than to burn. And in the 37th Verse, The Wife is bound by Law, as long as her Husband liveth; but if her Husband be dead, she is at Liberty to be married to whom she will, only in the Lord. And to the Romans; For the Wo-*
1 Cor. 7. 8, 9.
Rom. 7. 1, 2.
 man that hath an Husband, is bound by the
 Law of her Husband so long as he liveth:
 But if the Husband be dead, she is loosed
 from the Law of her Husband. So then,
 if while her Husband liveth, she be married
 to another Man, she shall be called an Adul-
 tress; but if her Husband be dead, she is
 free from that Law; so that she is no Adul-
 tress, though she be married to another Man.

1 Tim 5. 14. And to Timothy; I will therefore that the young Women, or Widows, marry, bear Children, guide the House, give none Occasion to the Adversary to speak reproachfully. I might here likewise shew you, that Abraham the Father of the Faithful was married to Keturah after Sarah's Death; Boaz to Ruth a Widow, and Sarah, who before had seven Husbands, to Tobit: And Nicephorus in his Ecclesiastical History tells us, that Joseph who was married to the Blessed Virgin Mary, had several Children by his first Wife Salome; and a great many more Instances might be brought, but after these and the Apostles Authority, it is needless to insist any more; or indeed to give any Answer to those Places of Scripture which either you do not rightly apprehend, or have wrongfully perverted and misapplied to sinister Ends and Purposes; for all that you have quoted, speaks either in Favour of Celibacy and a single Life, which we by no Means disapprove of, where Persons who profess it have the Gift of Continence; or, they speak against Persons of an unchaste Behaviour, or lewd Conversation, which we likewise condemn, knowing Wedlock or Matrimony to be a Preservative from Uncleanness, and the Antidote or Remedy prescribed to prevent Fornication and Adultery, or to tame and cure all such Luxuriancies of the Flesh: Either of these two Meanings will soon

soon resolve your Scruples; or if to these you add a third, all your Objections will quickly fall to the Ground, and it is this; that in both States we have a regard to Humility and Moderation, and to a pure and Chaste Behaviour, which no Body can affirm to be always inherent, or essential to a single, and never applicable or appendant to a married Life: For if this Condition be of Divine Authority, an honourable State, and very consistent with a sober and chaste Conversation, as I have already proved, then certainly all the Scriptures that you have mentioned, do by Consequence approve of Matrimony, or at least do not in one Tittle contradict, reject, or discommend it: For what other Meaning can there be of Eunuchs *pleasing me, keeping my Covenant, &c. They that live in the Flesh cannot please God, &c. The Widows and Unmarried, I say, it is good for them to abide even as I am, &c.* What, I say, can the Importance or Meaning of all these be, but that a pure, chaste, unspotted Life is pleasing to God; or that a single and unmarried State is not incumbered with those Troubles, nor exposed to those Trials, Sufferings, and Persecutions, that a married one is; *And therefore for this Reason, because of the present Distress, as St. Paul words* ^{1 Cor. 7. 26, 27, 28.} it, does he extol or prefer a Virgin State: But in all his Epistles, not a Word against Matrimony: Nay, to the Hebrews

he calls it an *Honourable State*, the *Bed undefiled*; and to the *Corinthians* says, that *he that marries, or gives his Virgin in Marriage, does well*; all which shew, that there is no Sin in marrying, or that one may lawfully enter into this State, and be chaste, innocent and virtuous in it as well as in Celibacy, or a single Life; and indeed I think of the two, it is least exposed to Dangers, Temptations and Unclean-ness.

And as for your Council of *Neocæsarea*, and other Councils which you have objected to us, I oppose these clear Texts of Scripture to them, which I have above-named; and though this be an Answer sufficient, and beyond all Cavil and Exception, yet here I can farther say, that the Fathers meant their Decrees should only extend to those who had two, three, or more Wives at a Time, and not to successive Marriages, or marrying a second, or third Wife, after the Decease of the first; or to those who after Repudiating and putting away their Wives for slight Causes, (and not for Adultery) had married another whilst the first Wife was alive, and so gave no Place or made no Way for Repentance. Besides, this was but a provincial Council, which was afterwards made void by that of *Laodicea*, and the General Council of *Nice*, where second Marriages were again established, and publickly allowed.

Q. I am

Orig. lib. 6.
Epist. Rom.
St. Amb.
ad Tim. cap.
3. 1. Epiph.
lib. 2. Hates.
48. 59. vid.
Chem. in
Exam. Conc.
Trid. de
Matr.

Laod. Can. 1.
Nicen. 1. Can.
8.

Q. I am now pretty well satisfied as to my Scruple, but by your last Paragraph I perceive, that you allow only of a Divorce in Case of Adultery or Fornication: But this seems to be contrary to Scripture and the Canon Law; for Moses tells us, that the Jews were allowed, for several other Reasons, to put away their Wives; and that they who were thus repudiated by their Husbands, might after the Divorce, be married to other Men.

When a Man hath taken a Wife, and married her, and it come to pass, that she find no Favour in his Eyes, because he hath found some Uncleanness in her; then let him write her a Bill of Divorcement and give in her Hand, and send her out of his house, &c. *And the Apostle St. Paul, in the Case of wilful Desertion, approves of a Divorce, or of one separating from the other and marrying.* But if the Unbelieving de-
Deut. 24. 1, 2, 3, 4.
1 Cor. 7. 15.

And the Civil and Canon Law did likewise approve of this Separation in the Case of Murder, Treason, Heresy, Witchcraft, Captivity, Hatred, Cruelty, Impotency, Leprosy, and a great many more, which at large may be read in the Digests, Codes, and Decretals; and since in these, we have the Opinion, not only of the most Polite and Learned, but also of the Latine Church, I cannot but be induced to believe, that there may be other lawful Reasons assigned for a Divorce
Digest. lib. 23. tit. 2. de Divor. Wesenb. in eund lib. 5 tit. Cod. 5, 17, 24. de Repu, &c. Novell. 22. cap. 15, 117. cap. 10, 11. Decret. lib. 4. de Divor.
and

and Separation; and that when this Knot is untied, that it may be lawful for the innocent Party, or the Person aggrieved to marry?

A. I do not deny but that a malicious and wilful Desertion, as well as Adultery, may be a Cause sufficient for a Divorce or Separation. *a Thoro & mensa*, or *Cohabitatione*: and by some of our Acts of Parliament, there has been a Liberty given to the injured Party to marry: But as to our spiritual Laws, or those used in our spiritual Courts, they agree in the Matter of Divorce with the Canon Law, which is for a Separation only from Bed and Board, in the Case of Adultery, wilful Desertion, and natural Impotency or Frigidness, which I take to be the only Cases, that under the Gospel can warrant, or make way for a Divorce; and yet that these three or either of them, can dissolve the Marriage-Bond, or make it void and null, I cannot easily grant, because this Severity excludes all Repentance and Reconciliation, makes us very unlike our Heavenly Father, and quite otherwise disposed to our own Flesh, than God is to us, whom he has again and again received, after we have gone a whoring from him, and have played the Harlot with many Lovers. I know that there are other Arguments that may be urged for this Lenity and Mercy, which have no small Weight with them, as namely,

1 Cor. 7. 10,
11, 15.

Ed. V. 6. 10.
W. III. 13.

Can. 1603. in
the 1. Jam.

1. Can. 105,
106, 107, and
108.

I Just. 235. a.
Nov. 117.

cap. 8, 9.
Cod. 5. 17. 8.

Decret. lib.
5. de Divor.

Jer. 3. 1, 12,
20, 22.

ly, That *David* received *Michael* after she ^{2 Sam. 3. 13,}
 was married to another Man; that our Bless- ^{14, 15.}
 ed Master dismissed and pardoned the Wo- ^{Joh. 8. 10,}
 man that was found guilty of Adultery; ^{11.}
 that *St Paul* commands her who deserts
 her Husband, even for the weightiest Rea- ^{1 Cor. 7. 10,}
 sons, to continue unmarried, or be recon- ^{11, 12.}
 ciled to her Husband; that we are desired ^{Mark 10. 11,}
 to be *merciful as our Father who is in Heaven* ^{12.}
is; that *Charity beareth all Things*, and that ^{Matth. 5. 7.}
Love covereth a Multitude of Sins. ^{1 Pct. 4. 8.}

And with this Doctrine likewise, does
 the Opinion of the Fathers agree; for *Ori-* ^{Orig. in cap.}
gen tells us, "That in the New Testa- ^{18. tract. 7.}
 ment, some Things are likewise permit- ^{Matth.}
 ted for the Hardness of our Hearts, which
 are not according to the strict Rules of
 Justice, as namely, Widows marrying ^{St. Hier. in}
 again, which has occasioned some Bi- ^{Ep. ad Ocean.}
 shops winking at the Marriages of those ^{de ob. Fab.}
 whose Husbands are alive, which must ^{St. Amb.}
 needs be contrary to Scripture, which says, ^{1 Cor. 7.}
 that *the Wife is bound by Law to the Hus-* ^{St. Chrys.}
band so long as he liveth." And *St. Je-* ^{Hom. 17. in}
rom speaking of *Fabiola*, who married ano- ^{Matth.}
 ther whilst her Husband was alive, says, ^{St. Aug. lib.}
 "That the Church enjoined her publick ^{de Adult.}
 Penance." And to the same Purpose ^{Conju ad Pol-}
 does *St. Ambrose*, *St. Chrysostom*, *St. Au-* ^{lent. cap. 6, 7.}
stin, and several others among the Fathers ^{9.}
 write, which appears yet farther confirmed ^{Conc. Neoc.}
 by the Councils of *Neocesaria*, *Eliberis*, ^{Can. 3. 7.}
Arles, *Laodicea*, and others, which not on- ^{Eliber. Can.}
 ly ^{8, 9.}
^{Arelat. prim.}
^{Can. 10.}
^{Laod. Can 1.}
^{Milen. Can.}
^{17.}

1 Cor. 7. 9.

Mat. 1. 19.

ly advise Persons separated and divorced to abstain from second Marriages, but even order them for some Years to repent and make Atonement for the Sin; nay, some of these Criminals were denied the Holy Sacrament to the last, and yet this notwithstanding, it seems hard on the other Hand, that they who are young, and not guilty of this Crime, should by that of the Nocent and Unclean, or the Adulterer or Adulteress, be barred from that Remedy which by the Apostles is prescribed to avoid Burning, Fornication, or Lust. All that I can farther say, or advise in this Case is, that we would patiently bear our Afflictions, fast often, and bring our Bodies into Subjection, and earnestly beg of God to grant us the Gift of Celibacy and Continence, that our Bodies and Souls may be presented pure and unspotted, and fit Temples and Receptacles, for the Holy Spirit: This I think we ought to do, or to bear with one anothers Infirmities, wink at many Errors, and Escapes; and after a Desertion or Divorce, (if the Party Nocent do repent, and promise to amend) receive him, or her again into our Favour: This I take to be more Christian and prudent, than for every trifling Fault to dismiss our Wives, or for Adultery (if not open, publick, and obstinately persisted in,) to sue for a Divorce, or marry after it is obtained. *Joseph's* Carriage to his espoused Wife;

or

or *Abinoam's* and *Abigail's* to *David* after his Adultery, and the *Levite* to his Wife after playing the Harlot, are sufficient Instances for our farther Instruction and Direction in this Particular.

1 Sam. 25.
2 Sam. 11.
Judges 19.
1, 2, 3.

Q. Now you have so fully spoken to Marriage and Divorce, I should be obliged to you to go on and tell me, what you mean by Adultery, which you grant may make a Separation, though not dissolve the Bond of Matrimony?

*A. Indeed I take Adultery to be a very great and grievous Sin, attended with many fatal and pernicious Circumstances, and with Difficulty repented of; which must be the Cause of our Blessed Master's granting a Divorce: Not, but that I think, that the Person wronged, may if he will, renounce his Right; this Instruction being rather a Concession, or Connivance, than a positive Precept, or Command: But since this Crime of Adultery is so heinous and aggravating, as (with some) to render the Marriage void and null, or quite disunite those two whom God hath made one, and were not to be put asunder by any; or as most Divines do believe, does Separate the offending Party, (*a Thoro & Menia*) it is necessary, that I should shew you, what Adultery is, and what other Sins are under this Name comprehended in the seventh Command.*

Adul-

Adultery, some take it to be derived from the *Latine* Words, *ad alterius Torum*; but this making only the Woman guilty of the Crime; and being taken into too strict and narrow a Sense, it may be rather supposed to come from the Words, *ad alterumque*, which will include both Sexes, the Woman's or Man's going to another's Bed; or the unlawful Commixtion of a married Person, whether he or she, with one that is single or married: For it is a great Mistake in any married Person to think, that he is not guilty of Adultery, because he lies with one who is single; though this he may take to be bare Fornication he is very much out; and though it be not so great, and such a horrid and flagrant Crime as that where two married Persons are concerned; yet it is a Sin of a very deep Die, and most dangerous Consequence. And hence Divines have given us the Distinction of single and double Adultery; Sins, God knows, which are both of them of a most crying and aggravating Nature. Did not Uriah's Murder proceed from David's Adultery with Bathsheba; St. John the Baptist's Beheading from Herodias's Uncleaness with Herod; and innumerable are the Instances which prophane, as well as sacred History, afford us in this Particular, as that of Agamemnon, Atteus, Thyestes and Helena, which made St. Chrysostom, St. Forom, and many of

2 Sam. 11.

4, 14, 15, 16,
17, &c.

Matth. 14.
3 to 8, &c.

of the Fathers conclude, that this Sin was the Cause of Murder, Poisoning, Witchcraft, and the common Stage, or Tragedy, where despised Wives and lewd and impudent Strumpets were to be seen.

Great Reason was there therefore for punishing these Criminals with Death, which had been the Occasion of so much Violence, Rapine, Bloodshed, and Murder. And though Moses the great Law-giver, and sacred Historian, seems to be the first among the Jews that ordered this Crime to be capitally punished, yet before his Time it was so punished among the Heathens; for we read of *Abimelech* the King of *Gerar* ordering any that should meddle with *Rebecca Isaac's* Wife, to be put to Death; and *Joseph* in *Egypt* when suspected of Adultery with his Mistress, is ordered to be thrown into the common Goal appointed for Criminals, and there till Conviction to be kept in Chains; and *Thamar* for the very same Crime, was condemned to be burnt; by this we have a View, not only of the *Mosaick Law*, but likewise of the Law of Nations, or the Custom used among the Heathens and Gentiles, in Punishing of this great Crime, with which Civilians seem to concur, who permitted this Crime to be punished with Death, even by the Father of the Woman, if found in Adultery: Nay sometimes the Husband was allowed to kill the Adulterer;

Ter. lib. de Monog.

Chrys. in Psal. 51.

Hom. 1. in Matth. Hom.

St. Hieron. adv. Jovin.

St. Cyp. lib. 4. Epist. 2.

St. Aug. ad Vin. Donat. Epist. 42.

Gen. 12. 20.

39. 19, 20.

38. 24.

Dig. 48. 5, 20.

Wesemb. in eund. tit.

terer; and if he killed the Adulterers, was indemnified from the Punishment due to Murderers; the Injury done being not only great and atrocious, but very provoking and exasperating.

But though *Justinian* after this allowed the Husband the Privileges of killing the Adulterer, or him whom he had suspected, of abusing his Bed, after giving him thrice Warning before Witnesses, not to associate with his Wife; yet she, the Wife I mean, or the Adulterers, though guilty of this Violation, was not condemned to Death; but by the same *Justinian's Novels*, only ordered to be beat with Rods, lose her Dowry, and be confined to a Monastery: But whatever the Reason of this might be, or how favourably soever these Lawgivers might treat the Female Sex, yet the Law of *Moses* made no Distinction; so that God with whom there was *no respect of Persons*, ordered both to suffer Death.

Lev. 20. 10.
Deut. 22. 22.

And though this Punishment be something mitigated by the Canon Law and our own, yet there is so much of Theft, Perjury, Impudence, and Uncleaness in the Crime, that it is generally attended with Derision, Infamy, and Reproach; and those other direful Chastisements which so affect Soul, Body and Estate; that any prudent Man or Christian may be very well afraid of venturing on it; and if it escape being punished here, which very

sel-

seldom happens; yet without a true and sincere Repentance, the Criminal must be most miserable and unpappy hereafter. Let us not therefore be deceived; For neither Fornicators, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, shall inherit the Kingdom of God. 1 Cor. 6. 9, 10.

Q. Are there no other Sins besides Adultery, and Fornication forbid by this Command?

A. Yes, all Uncleannefs and Filthinefs of what Nature, Kind or Quality soever it be of, for here a Part includes the Whole of that Kind, or under the Denomination of one Particular, all the Species are comprehended; so that by the Names, *μορχεια* and *πορνεια*, we may take in all those Sins mentioned by St. Paul to the Romans; God gave them to Uncleannefs, through the Lusts of their own Hearts, to dishonour their own Bodies between themselves: And gave them up unto vile Affections: For Women did Change the natural Use into that which is against Nature. And likewise also the Men leaving the natural Use of the Woman, burning in their Lust one towards another, Men with Men doing that which is not seemly. Rom. 1. 24, 26, 27.

By this Command then, are reprehended, not only Adulterers, Fornicators, and Whoremongers, but likewise all those who are guilty of Bigamy, Pollygamy, Incest, Sodomy, Bestiality; or any other brutal and

praternatural Lusts: And though this Command does but in general strike at these, yet they are as certainly included, in this Precept, as if particularly specified by their Names; and therefore they are singled out by themselves, in other Places of Scripture, and their proper, and signal Punishments, assign'd them, of being ston'd, burnt, and spued out of the Land: Nay, the falling into these grievous, and most abominable Sins, are generally Punishments inflicted on them, who are otherwise grievous Offenders, or guilty of Idolatry, Atheism, Irreligion, and Prophaneness; and this the Apostle to the *Ephesians* tells us: *I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the Vanity of their Mind, having the Understanding darkned, being alienated from the Life of God, through the Ignorance that is in them, because of the Blindness of their Heart: Who being past feeling, have given themselves over unto Lasciviousness, to work all Uncleaness with Greediness.*

Gen. 18. ver.
6, 7, 8, 9, 10,
11, 12, 13,
Eccl. 20, 21,
22, 23, Eccl.
cap. 20. ver.
10, 11, 12,
13, 14, 15,
Eccl.

Ephesians 4.
ver. 17, 18,
19.

But in short, this Command forbids all unchast Desires, immodest Dalliances, wanton Looks, and lascivious Gestures: All obscene and impure Expressions, all filthy Talk, and unclean Communications; it likewise condemns all those who are loose, dishonest, or undecent in their Actions, Words, or Behaviour, who indulge their Senses, and gratify their Appetites, or give them-

themselves up to Sloth, Luxury and Ease : In a Word, all are here reprehended, who read loose and amorous Books, who frequent Plays, Tragedies, and Interludes, or are taken up, and imployed, in saying, or doing any Thing that may minister Fuel to their Lusts.

It were easy to say a great deal more of this Subject, in which the *Romish* Clergy, and Casuists are so copious, but since it will offend chaste Ears, and leave but too much Pollution on the Mind of the Readers: Or as the Apostle to the *Ephesians* words it; that it is a Shame to speak of those Things that are done by wicked Men in Secret; we therefore chuse to conclude this Command with the same Apostle: *That we would do well to consider our Bodies to be the Temples of the Holy Ghost, and to keep them chaste, pure, unspotted, and undefiled for him, and as holy, and lively, and acceptable Sacrifices, we present them unto God, which is our reasonable Service.*

1 Cor. 3: ver.
16. cap. 6.
ver. 19.
2 Cor. cap. 6.
ver. 16.
Rom. 12. v. 1.

Q. Which is the Eighth Commandment?

A. Thou shalt not Steal.

Q. Pray will ye explain this Command to me, and shew me what is here forbid and commanded, or whether Theft in any Respect is to be allow'd or suffer'd by us?

A. Before I tell you what this Command forbids and requires, it will be necessary that I shew you what Theft or Stealing is, and what commonly is meant by the Word that goes usually under this Denomination.

Institut. Imp.

At. tit. 1. Dig.

lib. 47. tit. 2.

Vid. Hottom.

Mynsing, et

Vinn. in Inst.

Civilians tell us, That it is *Contestatio fraudulosa, lucrificiendi gratia, vel ipsius rei vel ejus usus etiam possessionisve, quod lege Naturali prohibitum est admittere.* Which may be *englished* thus: That it is the fraudulent taking away of a Thing, or of its Use and Possession, with a Design of gaining thereby, which is even forbid and disapprov'd of by the Law of Nature. I shall not now enquire into the Nature of this Definition, or narrowly search whether it does agree with the adequate Rules of the Thing design'd: Taking it for granted that it does: Only this I shall add, That in *foro divino*, the Thoughts and Intentions of the Heart are examin'd and inspected into by him; who knoweth the Secrets of all Hearts, and searches the inward Parts of the Belly. And that therefore the Designs and Purposes of stealing, robbing, and circumventing, are by God esteem'd to be the very same with actual Theft; though by *Justinian* and other Lawgivers, they be not regarded or punishable, as not coming within the Verge, or under the Cognizance of their Laws: And as it is usual by the Method observ'd in the Decalogue, and throughout the Scripture, by the recital of one Sin to mean another, or by the lesser to include the greater, and by one Species all of the same Kind: So it cannot be difficult to reckon up or rehearse some or most of those Crimes, which are comprehended under this

Pf. 44. v. 21.

Prov. 20. v.

27.

this

this odious and abominable Sin of Stealing, which *Justinian* calls unnatural or committed against the Law of Nature. No Doubt from this Argument that it was contrary to the Dictates of Nature, or the Principles of right Reason, that any Man should be hurt or injur'd, or that taken from him which is his own. And as this Law gave a Being to Property and Dominion; so that whatever is acted contrary to that by Robbery, Theft or Unjustice must be a Violation likewise of the Eighth Commandment: And of our blessed Masters Precepts, who would have us *do to others, that which we would have done to our selves*, And by the Rule of Contraries to avoid and forbear doing those Injuries to our Neighbours which we would not brook nor suffer to be done to our selves.

And from hence we may infer, That we are not to usurp or incroach upon the Rights, Properties, or Possession of other Men; nor to substract their Goods, diminish their Substance, nor detain any Thing from them, to which they may have a just Claim or Title: And he therefore may be reckon'd a Thief and a Robber, who slyly, secretly, and indirectly, or illegally, forcibly, and unjustly, or by Rapine, Extortion, Oppression, and vexatious Suits, lessens or impares his Neighbours Fortune or Estate; he is likewise guilty of Stealing, who, by Fraud, Guile, and Flattery, by

*Instit. lib. 1.
tit. 2d. de
Just. et. Jure.
Dig. lib. 1.
tit. 1. de Just.
et Jure. Tull.
cic. lib. 3.
Off. et lib. 5.
de Finib. et 1.
de leg. Valer.
Max. lib. 8.
cap. 2.
Gell. lib. 7.
cap. 15.
Mat. 7. v. 12.
Luk. 6. v. 31.*

*Levit. 19. v
11, 13, 15.
Cap. 25. v. 14.
Ephesians 4.
ver. 28.
Jer. 17.
ver. 11.
1 Thes. 4.
ver. 6.
Exodus 23.
ver. 9.
Luke 3. ver.
13, 14. cap.
18. ver. 11.
1 Cor. 5.
ver. 10.
cap. 6. ver. 1,
6, 7, 10.
Ezek. 18. v.
12.
Prov. 20. v.
14.*

Amos 8. ver. 4, 5, 6. false Stories, and plausible Promises, or by
 Zech. 5. ver. 3, 4. over-rating his own Goods, and under-rating
 his Brothers Goods, does circumvent and
 Exod. 23. v. 1, to 10. cozen him; He is also reprehended by this
 Isai. 1. v. 23. Command, who by Forgery, Perjury, Su-
 Prov. 11. v. 1. bornation of Witnesses, or Corruption of
 Cap. 20. ver. 10, 14. Juries, or by false Lights, Weights, or Mea-
 Deut. 25. v. 13, 14. sures, or by Dissimulation and Concealment
 Lev. 19. ver. 34. of the Truth, over-reaches his Neighbour,
 and transfers his Possession. He is no less
 guilty of Stealing, who conceals what he
 finds, and detains what is deposited with
 Pf. 37. v. 21. him; and who borrows and runs into Debt
 when there is no Prospect nor Probability
 of his being able or capable of repaying the
 same: He is also under this Prohibition,
 who is an Eye-Servant and a Loiterer, who
 Titus 2. v. 9. is Idle and Unfaithful in his Service, or be-
 trays that Trust which is committed to him.
 Jeremiah 22. And as this aggravates the Crime in the
 Jer. 13. Servant, so it does in the Master, who de-
 James 5. v. 4. tains the Hirelings Wages, or pays less
 and short of what he did agree to give
 him.
 Proverbs 30. This Command forbids all Sloth and
 ver. 8, 9. Idleness, all Pride and Vanity, living be-
 1 Tim. 5. v. 10. yond our Income and Estate, and carrying
 on that Expence which we are not able to
 defray: In short, he sins against this Pre-
 cept, who steals Men and disposes of them,
 Exod. 21. v. 16. who converts Things sacred and holy into
 1 Tim. 1. v. 10. profane Uses, who relieves not the Poor
 Proverbs 20. when in want, or wrongs and deprives
 ver. 25. them

them of such Things as were left them by Deed, Donation or Will: In a Word, he is a Thief and a Robber, who trifles and mispends his Time, who lives in Luxury and Profuseness, and declines those Occupations and Employments, which might hinder and prevent all Temptation to Theft. And to sum up all, they who monopolize or enhance those Goods, Commodities or Grains which occasion a general Famine or Dearth, who squeeze the Necessitous and Indigent, and grind the Faces of the Poor, who deny the paying Taxes and Subsidies for the publick Good, and he who clips and impairs the current Coin of the Nation, converts what belongs to Societies or Bodies politick to his own private Use or Advantage, or who by Word, or Deed, Advice, Approbation or Assistance, or any other way directly or indirectly lessens, wastes, or takes away his Neighbours Goods or Estate, he or they are certainly guilty of the Breach of this Eighth Command.

Ezek. 22. 8, 26.
Mat. 21. 13.
Eph. 4. 28.
— 5. 15, 16
Prov. 30. 8, 9.
— 11. 26.
Isaiah 3. 14, 15.
— 10. 2.

Q. I think you have spoke fully to the several Sins comprehended in this Command, (except it be to one) and that is Usury; which certainly must be Theft, and as great a Sin as most of them that you have just now mentioned: For I find it censured not only by the Mosaical, but even condemned by the Evangelical Law. In the Books of Exodus, Leviticus, and Deuteronomy, we have several Judgments and Statutes given Moses

- in Charge about this Matter, which he was to publish among the Jews, and command their Obedience to them; as namely, If thou*
- Exod. 22. 25.** lend thy Money to any of my People that is poor by thee, thou shalt not be to him as an Usurer, neither shalt thou lay any Usury upon him. Take thou no Usury of thy Brother, or Increase, thou shalt not give him thy Money upon Usury, nor lend him thy Victuals for Increase. Thou shalt not lend upon Usury to thy Brother, Usury of Money, Usury of Victuals, or Usury of any Thing that is lent upon Usury. *And this is likewise the Doctrine of the Prophets, and the holy Men of the Old Testament. And we after our Ability, (said the Prophet Nehemiah,) have redeemed our Brethren the Jews which were sold unto the Heathen; And will ye even sell your Brethren? Or, shall they be sold unto us? Also I said, It is not good that ye do. I likewise, and my Brethren, and my Servants, might exact of them Money and Corn; I pray you let us leave off this Usury. Lord, who shall dwell in thy holy*
- Psal. 15. 1, 5.** Hill, or abide in thy Tabernacle? (*said the Royal Psalmist*) He that putteth not his Money to Usury. *And his Son King Solomon: He that by Usury and unjust Gain increaseth his Substance, he shall leave it to them that will pity the Poor. And to the same Purpose the Prophet Ezekiel, Thou*
- Ezek. 22. 12, 13.** *hast taken Usury and Increase, and thou*
hast

hast greedily gained of thy Neighbours by Extortion. Behold therefore I have smitten Jer. 15. 10. my Hand at thy dishonest Gain that thou hast made.

And agreeable to this is the Doctrine of the New Testament; Give to him that asketh Mat. 5. 42. of thee, and from him that would borrow of thee, turn not thou away. Lend, hoping for nothing again, and your Reward Luke 6. 35. shall be great, and ye shall be called the Children of the Highest. Which is yet farther explain'd and confirm'd by several Councils and their Canons, and the constant Opinion of the primitive Fathers. The Council of Nice order'd, all Clergymen to be degraded Concil. Nicen. 1. Can. 18. and thrown out of the Church, who had any Use paid them for their Money. The Council of Eliberis not only order'd the Clergy, but Elib. Can. 20. Arelat. 1. Can. 12. Laodicen. Can. 5. Carthag. 3. Can. 16. Constantin. 6. Can. 10. even the Laity to be excommunicated, who were guilty of Usury. And the Councils of Arles, Laodicea, Carthage and Constantinople order'd, All Bishops, Priests and Deacons to be degraded, excommunicated, and deposed, who lent their Money on Usury, or did receive any Interest, or Compensation for the same.

And that the Primitive Fathers were against taking of Usury, we read in several Places of their Writings. St. Jerome calls St. Hieron. in Exek. 18. the taking of any Gifts or Rewards, though never so small for Money lent, a Superabundance, Excess, and Usury. St. Ambrose, St. Ambros. lib. de Tob. cap. 13. That the Usurer is always acquiring, but never

St. Chryf. in
cap. 5. Mat.

never losing, constantly killing, but never curing or healing. St. Chrysostom, That Usury is like a sweet and slow Poyson, or the biting of an Adder, which while the Patient is asleep, or insensible, infects all the Members of his Body, and even so (said he) does this all the Faculties and Substance of the Man. I might also add that of Lactantius, St. Austin, and St. Bernard, To receive more than we have given is unjust, and he who does it does prey upon the Person and ensnare him. I would not have you Usurers, because God would not have you so, and because the Sin is odious, execrable, and detestable. We are sorry, that Christians should become Jews and Usurers, who more properly deserve the Name of Baptized Jews, than that of Christians.

Lactant. lib.
Inst. 6. cap. 18.
St. August. in
Psal. 36.
St. Bern. Ep.
322.
Decret. lib. 5.
tit. 19. vid.
Seb. Brunt. &
Wesemb. in
lib. 22. Dig.
tit. 1. de Usuris

This Principle of exacting Usury or Interest for what we lend, appears likewise to be contrary to the Law of Nature, and inconsistent with the Dictates of our Reason. Hence Plato, Aristotle, and Tully, would have such who were guilty of this Extortion to be banished, or punished beyond all Thieves and Pilferers, obliging these only to a two-fold, but Usurers to a four-fold Restitution. And our Reason seems to go along with these Moralists, and to espouse those Principles and Ideas which Nature had barely furnished them withal. And indeed, Law and Equity requires, that there should be

Plat. lib. 5. de
leg.
Arist. lib. 1.
Polit. cap. 7.
Tull. Cic. de
Re. Rustic. &
lib. 3. de Offic.
vid. Tacit.
lib. 6. Annal.

be an Equality and just Proportion observ- Baldwin. de
Cas. Consc.
lib. 4. cap. 3.
Cas. 4.
ed in all Contracts enter'd into between
Men, which cannot be in Usury, where
one is Gainer, and the other a Loser, by
repaying more than he did receive. Nor
can we be said to lend gratuitously and Ronig. Cas.
lat. cap. 8.
freely, (to which Office we are obliged by
Nature) if we exact more of our Neigh-
bour than he did borrow of us. Besides,
Money is of it self barren and unfruitful, Riv. de Mut.
& Usur. in
Expl. 8. Prac.
and if kept many Years by us can produce
no more than what was lent us at first. It
was not invented to make Gain or Mer-
chandize of, but purely as the Mean of
acquiring, and the Price of Merchandize:
And being a Thing lent, and thereby be-
coming yours, 'tis unjust and unreasonable,
that by Usury I should sell it you again:
And by such unwarrantable Gains as these
the Lenders becoming lazy, idle and lux-
urious; and the Borrowers most poor, ne-
cessitous, and indigent; it is unreasonable
and unjust, that Interest or Usury should
be paid, or any more than the principal
Sum, this being a double Compensation,
and extorting of a great deal more from
our Brother than was lent him, which may
very well be called Oppression, Cruelty,
and Death?

A. You have said a great deal, I own,
against Usury, Extortion and Oppression,
which are Vices to be hated, abominated,
and detested by Christians, and not only
by

by them, but by meer Moralists and Heathens: Yet this will not support your Hypothesis, nor make it altogether unlawful for them to receive a moderate Use or equal Compensation for the Money that they have lent their Neighbour. Nor do the Precepts of the Old or New Testament, the Law, or the Gospel, nor the Doctrine of the Prophets, Evangelists, or Apostles, forbid taking of legal Interest, if there be a due Regard had to Time, Place, and Persons, and all other requisite Circumstances; which that I may the better explain, I shall first consider the Nature of the Debtor, or the Person who borrows, and then the Quality of the Lender, or the Condition in which he is, or may be in.

We are then first to consider, that the Borrower may be very Poor, or in great Want, and so be an Object of our Charity; and to exact any Use from him, or even the Principal must be a very great Sin: Or *Exod. 22. 25.* *zady*, This Debtor may be indigent, and so in Streights, and under necessitous Circumstances; or, though he may have Goods, and some Substance, or a little where-withal to support himself for a Time; yet because of a numerous Family, and the small Pittance he has, he may want Money for some necessary Use, or his Sustenance at present; to desire, or expect more of him than the Principal, must be likewise a Crime, because this Money is consumed
in

in the using, and he makes no Advantage of it. But there is a third Sort of Debtors, who may be rich and opulent, and in very easy and flourishing Circumstances, as namely, Kings, Princes, Common-wealths, Societies, or Trading and Merchandizing Persons, who enriching themselves, and advancing their Fortunes, or being considerable Gainers by the Sums that are lent them, it is but just and reasonable, that they should pay the Interest with the Principal, which I call a moderate Use, or a grateful Compensation. And tho' the first Two be absolutely forbid by the Texts of Scripture that you have just now quoted, Deut. 23. 19. and which have only a Reference to the Poor and Indigent; yet they no Way concern the Third, I being neither in Charity nor Justice, nor by any Law of God or Man obliged to lend my Money to the great or wealthy, or having lent it, to remit Principal or Interest.

Besides, the *Jewish* Law allowed taking of Usury from Strangers and Aliens; which Ver. 20. shews it not to be altogether unlawful: But if this Law of *Moses* had been absolute, without any Limitation or Restriction; yet it being peculiarly adapted to this People, who were covetous as well as cruel; it cannot, as to the Ceremonial or Statutory Part oblige us Christians, no more than the Laws of other Countries can oblige us who live in *England*. And that
this

this of Usury, and several other such like Laws, were only obligatory upon the *Israelites*, appears in that of Divorce, the Water of Jealousy, the Restitution of Lands in the fiftieth, and the forgiving of all Debts every seventh Year. And this *Moses* and the Royal Psalmist tells us, *And what Nation is there so great that hath Statutes and Judgments so righteous as all this Law which I set before thee this Day. He sheweth his Word unto Jacob, his Statutes and his Judgments unto Israel, but he hath not dealt so with any other Nation.* And this may suffice to answer what you have urg'd out of Councils, the Canon-Law, and the Fathers, that a biting and grinding Usury, called in the *Hebrew* (*Nisech*) was the Usury or unjust Gain which they levelled at, and was particularly forbid the Clergy, and not a moderate Use or Compensation, which they left to Magistrates and Lawyers to determine, and thought was reasonable and agreeable to Justice, if it did equal, or not exceed the twentieth Part of the Principal.

And it is but just and equitable, that what we would have done to our selves, that we should do the same to others; this was our Blessed Master's Doctrine, and is called the *Sum of the Law and the Prophets*; because the Precept contains in it what is proper and necessary for the just and exact Government of Cities, Societies, King-

Deut. 24. 1.

to 9.

Numb. 5. 12

to 17, &c.

Deut. 4. 7, 8.

Lev. 24. 10,

13.

Deut. 15. 1, 2.

Psal. 147. 19,

20.

Grot. de Jure

Belli & Pacis,

cap. 12. lib. 2.

Matth. 7. 12.

Luc. 12. 31.

King
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Kingdoms, and Commonwealths in their Civil and Politick Affairs : Now, that taking of a moderate Interest or Compensation for the Use of our Money is agreeable to this Command, appears in this; that we being capable of laying out our own Money to Advantage, or of getting considerably by Trading with it, do yet notwithstanding let another, who is not in any Want or Indigency, traffick with the same : And if we are for some Months or Years out of it; and that this other is a considerable Gainer by it, there must be a great deal of Reason and Justice, that this Debtor, or Neighbour, who is made so much richer by my lending of him my Money, should let me have a little of the Profit, as well as my Principal again. And indeed, Gratitude, as well as the Law of Nature, must needs oblige us to this Compensation, or Interest; for, as that must necessarily put us in Mind of owning and acknowledging of Favours receiv'd, so it will oblige us to a Return and Restitution of the same. And this may be done by our paying of some Use or Acknowledgment for the Advances which we have made in our Fortunes, or for the many Improvements which we have made in our Estates; and thus by our Neighbour's Money ridding our selves of Incumbrances, or apparently raising our Rents, in Gratitude we are to make those Returns, which we our selves should

Tull. Cic. lib. 3.

de Ofic.

Dig. lib. 12.

tit. 6. de Com.

lydeb. Cod.

lib. 4. tit. 5.

2 Cor. 8. 13.

should expect from others. Besides, this is really a Christian Duty, and a Principle of Charity, which St. Paul recommends to the *Corinthians*; and though not in these Words, of (Use, Interest, or Compensation,) yet in others of the same Importance and Significance: For, I mean not (said he) that other Men be eased, and you burdened, but by an Equality; that now at this time your abundance may be a supply for their wants, that their abundance also may be a supply for your want, that there may be Equality. And though this be chiefly meant of giving Alms, and relieving the Poor; yet this much it includes in the general; that we are not so to gratify others, as to neglect our selves; or so to enrich other Men with our Means and Substance, as to lessen our own Estates, and reduce our Families to Want. This the Apostle by no means approves of, but rather, on the contrary, cautions them against it, by branding of the careless and neglectful, with Prophaneness, Atheism, and the worst of Sins. For he that provides not for his own, and especially those of his own House, he has denied the Faith, and is worse than an Infidel. And to this we might add what the same Apostle, in another Place, tells the *Corinthians*, That Parents ought to lay up for their Children, and not Children for their Parents. All which shew us, That if our Money were laid out only for the Benefit

1 Tim. 5. 8.

2 Cor. 12. 14.

of

of others, and not for the Advancement and Enlargement of our Families, Relatives, and Dependants, that we should be wanting in that Charity which should first begin with our selves.

Farther, this Maxim will always hold in Divinity, That Magistracy, or the Authority of the Christian Magistrate did never pretend to abolish Civil Contracts among Men, nor to discountenance those Policies and Negotiations by which Societies are encouraged, nor that Traffick which naturally cements them, and should be kept up amongst them. 'Tis so far from this, that it is one great End for which Magistrates have been given us, and why we ought, and are bound to pray for them, and obey them, *that we may lead a peaceable Life in all Godliness and Honesty*; therefore are we desired to submit our selves to every Ordinance of Man for the Lord's sake; and to submit our selves to the Powers that be, since there is no Power but of God. Now foras-
1 Tim. 2. 1, 2.
1 Pet. 2. 13.
Rom. 13. 1.
much as these Magistrates are partly appointed for governing us in Civil Affairs, and that we are not to resist, or disobey them, being the Ordinance of God. If they then, lay their Commands upon us in this Particular of Usury, or Interest, there can certainly no good Reason be assigned, why they should not in this, as well as in other Laws about Bonds, Leases, Contracts,

Wills, Deeds of Sale, and all other Conveyances, be obey'd and submitted to.

But again, if there be a Parity of Reason in this with other Contracts, that by all are approved to be just and honest, I cannot conceive why this of a moderate Use, and Compensation, should in any Case be more unlawful than the others. As for Instance, I buy a Field with my Money, and let it out to a Tenant, on that Condition, that yearly he shall pay so many Bushels of Wheat, or so much Money *in specie*, according to the Rules of Justice and Equity. What Difference can there be in this, all tending to the same Thing, namely, the moderate Profit and Advantage of the Landlord or Creditor: For, what is the Odds between my lending Money to one that buys Land with it, for which I receive so much Interest for his reaping the Fruits of the Ground, and my own buying of Land with my Money, and renting it out to another, that I may receive the Fruits of the Ground between these two, I can perceive no Difference, one being as just and reasonable as the other. And the same may be said of one's mortgaging his Land to me for a Sum of Money, out of which Land I receive the Fruits, as, Corn, Hay, Wood, Saffron, &c. in this Case it would be the same to the Debtor, if I had a moderate Use or Interest paid me; nay, it would, in the Opinion of almost all Men,
be

*Dig. 20. tit. 1.
Cod. 4. tit. 32.*

be much better for him, that I had a little Money, and he his Fields, Meadows, and Orchards, and the Fruits and Increase of them, which in all Probability by good Management must considerably lessen his Loss, or augment his Profit: To do either of which for our Neighbour can be no Trans-^{Lev. 25. 15.}
^{16.}gression, or Sin. And the same may be said ^{1 Cor. 7. 30.} in Buying and Transferring of Annuities, or in Contracts among Societies, when the Money of one, and the Labour and Management of the other is considered. In all these, he who lays out his Money has some Acknowledgment or Interest besides his Principal; which is the very same with lending of Money, and taking of Usury, which, if moderate, and according to the Laws of that Place or Country where we live can be no Sin. When to all that's said, we add the Consideration of Civilians, That ^{Dig. lib. 13.}
 this is a just Compensation for the (^{tit. 4.} *Lucrum* ^{Cod. lib. 3.}
^{tit. 18.} *cessans*, and the *Damnum emergens*.) And ^{Dig. lib. 22.}
 indeed, if to these following Conditions ^{tit. 1.}
 we have a Regard, as namely, That we ^{Cod. lib. 4.}
 exact no Interest for a small trifling Sum, if ^{tit. 32.}
 lent but for a few Days, or Months. That we take no Use from a poor Man, or that is so indigent, that he trades not with it, but immediately lays it out for the Sustainance of his Family. That we expect no Interest from him who was formerly rich, if by Fire, Ship-wreck, or Losses, or any such Misfortunes he is reduced to Penury

and Want. That we exact nothing for procuring, or continuing of this Money, but barely receive that Interest which the Law has allowed. And if, Finally, the Creditors are Infants, Widows, and superannuated Persons, or Scholars, Women, and such others, who are incapable of working, and providing for themselves, by manual Occupations and Employs. I say, if such avoid Luxury, Riot, and Excess, and do not so far drein, and exhaust their Stock, as to leave nothing for the Use of the Poor and Indigent, I cannot see that they transgress, or act contrary to any Law of God or Man.

Q. I am satisfied with your Answer to my Objections, and likewise with your Opinion about Usury: Or, that it is lawful, according to your Limitations and Restrictions, to pay, and receive a moderate Use or Compensation for Money lent, or borrowed? But then, how can this agree with that Community, which we all, without Exception, have in the Things of this World; for, by the first Grant of Dominion, Be fruitful,
Gen. 1. 28. and multiply, and replenish the Earth, and subdue it. We clearly see a Community establish'd between Adam and Eve, and their Posterity, and this farther confirm'd by the
Psal. 115. 16. Royal Psalmist, The Heaven, and the Heaven of Heavens are the Lord's, but the Earth hath he given to the Children of Men. Nay, should it be objected against

us, that this is taken out of the Old Testament: Or, should some that are contentious say, that it is no Part of the Gospel; and that the Doctrine of Christianity teaches us far otherwise: Yet here we have the Example of the Primitive Church, or of the first Christians, That they had all Things Acts 4. 32. in common. And with this agrees the Opinion of some of the Ancient Fathers, who tell us, "That Nature had made all St. Am. lib. 1. de Ofic. cap. 28. Things common, but Usurpation and Violence had only made them private, or the Property of one alone." And to the same Purpose, St. Chrysostom, "God St. Chryl. Hom. 12. in 1 Tim. 4. from the Beginning did not make one Man rich, and another poor, nor open the Treasures of the Earth to one, and shut them up from the other, because to all alike he had given the same Power and Privilege. Therefore if all that we have belong to our great and common Landlord God, they must no less belong to our Fellow-Servants than they do to us." And St. Austin, "Whatever any Man possesses it is by St. August. Tract. 6. in Joan. an Humane Law, for by the Divine, The Earth is the Lord's, and the Fullness thereof: The poor and the rich the Lord made of the same Mould; and both he sustains by its Plenty and Product?

A. If we take a View of the first Creation of the World, and consider Man in

a State of Innocency and Perfection, this Community of Goods and Possessions might perhaps be allowed for which you plead; but after the Fall of *Adam*, and Degeneracy of human Nature, whereby Men are corrupted, and hurried into innumerable Lusts and Passions, to argue for this Liberty or Privilege must be a quite different Case: For though Men, supposed to be in a State of Original Righteousness, may not contend for Rights, Titles, or Possessions, and so live in Peace and Tranquility one with another; yet, when Men are fallen from this Condition, or, that *the Thoughts of their Hearts are evil continually*; Or, as *Solomon* expresses it, *are fully set in them to do Evil*. It is most necessary, for the avoiding of this Evil of Contention, or that Men may live peaceably and quietly in this World, that there be a Distinction of Properties, and that every Man do enjoy what is his own; or that to which he and no other has a just Right and Title: And that such a Property there was from the Beginning, will be easy to evince.

Gen. 6. 5.
Ecclef. 8. 11.
— 9. 3.

If we consider, that *Cain* and *Abel* had their distinct Possessions; One having Cattel, and Meadows, and the other Tillage and Corn: And when Men had a second Beginning in *Noah*, after the universal Deluge. In this second Race of Mankind we again find the Charter of Dominion

Gen. 4. 2 to 9.

nion and Property renewed, God giving a Grant of all the World to *Noah* and his Sons. And as it cannot rationally be supposed, that he would give it in common to the Sons with the Father, rather conveying the Power of Disposal to him, which might oblige them to Obedience and Reverence, and all the Parts of filial Duty: So it may as justly be inferr'd, from the Blessing that he pronounced upon *Japhet*; — 9. 27.

That he and his Brethren who were the first Inhabitants of this New World, had their different Portions and Properties, or a distinct Allotment made of the Lands possessed by them. Bp. Andrews on the 8. Com. Selden. Mare Claus. lib. 1. cap. 4.

The Patriarchs likewise had Estates, which being their own Property, they formally conveyed, and left to others. And *Joshua* being the great Proprietor and Governour of the Land of *Canaan*, he did divide it among the several Tribes, who shar'd it among their respective Families; of which without their Consent and Approbation they could not be dispossessed or disseized. And under the Gospel we read of several that had their distinct Possessions and Properties. *St. John* the beloved Disciple is said to have taken the Mother of our Saviour into his own Home; and *St. Peter* to have come to the House of the Mother of *John*, whose Surname was *Mark*. *Ananias* and *Saphira* are likewise recorded in the *Acts of the Apostles*, to have sold their

Gen. 13. 11, 12, 14 to 19. 15. 7, 18. Numb. 32. 33 to 36, &c. Josh. 1. 2 to 5. 12. 7, 8. 13. 6, 7, &c. Ezek. 46. 18. Deut. 32. 8. Acts 17. 26. Judges 11. 23, 24. John 19. 27. Acts 12. 12. — 5. 1 to 5.

their Land and Possessions. We have also Instances of *Tabitha, Lydia, Philip* the Deacon, *Philemon*, and many others, who are bounded in Charity and good Works, who were given to Hospitality, and entertaining of Friends and Strangers in their own Houses, and are said to have their Servants and Dependants, who must necessarily be supported and maintain'd out of the Goods, Substance, and Property of their Masters.

And as to that which you urge from the Authority of the Fathers, you mistake very much: For *St. Ambrose*, and *St. Chrysostome* only mean, That Things should be common when poor People are in that Distress and Indigence; that they are ready to famish for want of Bread. And indeed, in such a Case of extreme Necessity, Bread may be said so far to be common, as that any one may take it to prevent famishing and starving. For Food and Rayment in such Cases are reduced to their first and primitive State; only this would be added, that they who are in such Extremity should ask and beg of them who have, and are disposed to give, or are by the Laws of their Country empowered to relieve the necessitous and needy: When the Poor are thus provided for, as in most Civilized Places, but especially in *England*, (where there are innumerable Instances of Beneficence, Charity and Goodness,) to put our Hands to our Neighbour's Goods, or diminish his Sub-

Aas 9.36,39
—16. 14.
15, 32 to 35.
—21. 8.
Epist. to Philemon 11,16.

St. Amb. in
11 *Lucæ.*
St. Chrysost.
in Hom. 10.
1. *ad Cor.* 8
in Hom. 12.
1 *Tim.* 4.

Tho. Aquin.
Quest. 65. 2d.
2da.

Substance without his Privy or Consent, must be Theft and Stealing, and a Breach of this eight Command.

And as to that Passage in the Acts, cap. iv. ver. 32. that in the first Apostolical Church, *all Things were common among the Multitude that believed*; and that there was none of them that said, that *ought of what they possessed was their own*, &c. it is easily answered, if we consider,

First, That an Example is no Precept; and that this Church of *Jerusalem*, though it had all Things common, yet this Community was of Choice Voluntarily, and not of Necessity, there being no Obligation upon her more than on other Churches to distribute what she had among these new Converts or Believers; for as in other Churches, Collections were made for the ¹ Cor. 16. 1, Poor; so in this we find not that the ^{2, 3.} Apostles had commanded them to sell ^{Acts 5. 1, 2, 4.} --- 11. 29, 30. what they had, and thereby rendred them incapable of extending the same common Charity and Beneficence; nay, the Instances of *Mark's Mother's House*, and ^{12. 12.} that of *Ananias and Saphira's* selling of their Land, which they might either have kept, or the Price that it was sold for, (so they had not falsified their Words, and lied to the Holy Ghost) do abundantly evince, that there was no positive Precept, nor any absolute Command for having all Things common: Besides, a Thing being done for some

some time, and in some certain Places, and for some certain Ends, cannot universally oblige, or necessarily infer, that the same is to be done every-where, and at all Times; and therefore, though it might be necessary that this Church of *Jerusalem* which was to be the Foundation of all others, and the first Spring and Source of Christianity should do something extraordinary, as to slight their Lands and Possessions, and give them in common to be us'd, who with in a little time were to leave them, and go every-where to publish and proclaim the Gospel: I say, though it might be necessary that the first Preachers of Christianity who foresaw many future Troubles and Calamities, and Death, but at a little Distance from them, should despise their Wealth, Riches and Possessions, yet it cannot follow from thence, that in the more peaceful and flourishing Times of the Gospel, there should be the same Community or liberal Distribution of what we do possess.

But if this Community were allowed, for which you argue, it would breed nothing but Confusion and Disorder, and introduce the greatest of Absurdities and Errors: For no Man should know what was his own, be careful or industrious about it, make any Preparation for his Family, regard the Good of the Publick, or consult the Interest of any. Indeed, if it were granted,

granted, that all Things are common, there would be no Society, nor Traffick among Men; no buying, selling, nor disposing of Goods, no Correspondence or Commerce among Nations, no Charity nor Acts of common Friendship and Humanity, nor no such Distinction as Rich and Poor, Merciful and Cruel, or Just and Unjust. In short, this would destroy both the Tables of the Law, and by ascribing all to Nature and a misguided Chance, which is but another Name for Community, divest God of his All-wise Providence, and of his great Attributes of Beneficence and Mercy; all which being so absurd, and so very inconsistent with Religion, Peace Harmony, and Order, must confute those Principles from which such Inferences are deduced.

Q. *And it will be in vain after this, to pretend that the Israelites did take away from the Ægyptians, Jewels of Gold and Silver, and Raiment, and spoiled them of their Goods, and yet this was not accounted Theft or Robbery in them; and that therefore it may be no Sin in us to do the same to others?* Exod. 11. 2, 3.
— 12. 35, 36.

A. But here the Case is far different, God who is the great Proprietor of the Universe, having commanded the *Israelites* to borrow, and inclined the *Ægyptians* by freely lending, to favour them; nor can this Property be called Theft; what the
If-

*Vid. Tertull.
adver. Marc.
lib. 1.*

Israelites took or borrowed, being the just Reward of their Service during the two hundred Years; that they were sore afflicted and oppressed by them.

Mat. 5. 5.

Q. But if there be no such Thing as a Community, yet it does not seem unreasonable that Dominion should be founded in Grace; or that the Righteous and Godly, should be they who only have a Right and Title to the good Things of this Life, and in this, Scripture seems to be very plain: Blessed are the Meek, for they shall inherit the Earth; by which no less can be meant, than that they only who are truly Religious and Holy, have a Claim to those Lands and Estates, which are possessed by wicked and atheistical Men?

*A. You might on as good Grounds, and with as much Reason, have objected Dominion founded in Power, but that it destroys that Community which it seeks to establish; for were that Hypothesis true, no Man could be longer Master of what he possesses, than till a stronger than himself came to dispossess him of it, which being very absurd, and the Cause of endless Troubles and Confusions, cannot be harboured or entertained by Men of any Sense or Reason, much less by those who are Christians, or profess that Innocency and Justice, which the Gospel has taught them. But though this Opinion have very few Patrons, at the first View looking with a fierce and cruel Countenance; yet this of
yours*

yours looking a little more demurely, and quoting Scripture for its Authority, may be easily swallowed down, either by unwary or designing Men; for the first not troubling themselves with Thought, are easily ensnared and overcome: And the second preferring Gain and Riches to all Religious and Spiritual Advantages, make no Scruple of advancing that Opinion (how unsound soever) which most contributes to their Interest. Hence it is, that this Hypothesis of Dominion founded in Grace, is so much entertained by *Quakers*, *Fanaticists*, *Anabaptists*, and several others who dissent and separate themselves from our established Church.

But how erroneous their Principle is, will appear from considering the dangerous Consequences, and many Absurdities that follow from it; for should this be allowed to be true, that Dominion is founded in Grace, then it would destroy one of God's most noble Prerogatives, of being kind to the Unthankful, and to the Evil, *causing his* Matth. 5. 45.
Sun to shine on the Evil and on the Good, Luke 6. 32.
and sending his Rain on the Just and Unjust: It would likewise make Religion, a Trick, and Artifice of State, a Design on Mens Lands and Possessions, and the likeliest Way and surest Method of gratifying our sensual Lusts and Appetites, which is directly contrary to the true End and Design of Religion, which is to engage Men
in

in the Practice and Profession of it, by the Excellency and Spirituality of its Motives, by the Purity and Chastity of its Pleasure, by the inward Peace and Tranquillity of Mind which it here procures, and by the Assurance it gives of those inexpressible Joys which hereafter we are to be possessed of.

And indeed, when we farther consider, that Grace is such a secret and imperceptible Virtue, that we can neither see it in others, nor readily discern it in our selves. On such a Pretence, to seize and lay hold on Mens Estates or Possessions, would not only be the height of Presumption and Injustice, but one of the most effectual Methods of engaging us in Quarrels and Disputes; involving us into insuperable Difficulties, and making our very Lives but so many Scenes of Misery and Sorrow, the least of which are not to be admitted by Christians: But that which fully confutes your Opinion in this Matter, is St. Paul's Doctrine, which shews us, that the believing Subject and Servant, are to submit or be obedient to their unbelieving Prince and Master; therefore your Passage in St. Matthew is easily explained, though not in your Sense, (*Blessed are the Meek, for they shall inherit the Earth,*) that is, they that are humble and of a quiet Spirit, or that are holy and religious, and of a mild and peaceable Temper, may as such expect to live quietly and undisturbed in the

Rom. 13. 1.

1 Tim. 6. 1, 2.

Titus 2. 9.

St. Chrysr.

Hom. 15.

Matth.

the World, and to possess the good Things of this Life, (if they suit with God's Glory and their own Good) for in all such Promises of temporal Rewards, there is still a tacite Condition, and therefore, whilst we are here, we must expect the Allay of Persecutions and Afflictions, by which either God is pleased to try our Sincerity and Constancy, improve our Graces, or wean and disengage us from the World: And if it be his Divine Pleasure, thus to chasten or correct us, for Ends best known to himself, to suffer us to want and undergo many Hardships and Difficulties, yet these Crosses and Calamities are abundantly made up and recompensed, with that eternal Canaan, and those celestial Mansions which are above. Hence some of the Fathers have understood (*inheriting of the Earth*) to signify Heaven and the Beatitudes of another Life: But take the Verse in either of the two Senses that you will, it infinitely differs from your Opinion which so palpably encourages Rapine, Violence, and Oppression, and all manner of Injustice and Iniquity.

Q. From your Explication of this Verse, and what you have said of true Grace and Religion, I am apt to believe that there is no Dominion founded in Power or in Grace, and that there is such a Thing as Property and Theft, would therefore pray you to resolve me (since I remember you formerly said that Theft

was

St. August.
lib. de Serm.
Dom. in
Monte.
Vid. Grot.
cap. 5. Mat.
v. 5. & Pisc.
Marlor. &
Muscul. in
bunc. locum.
Dr. Ham. the
5th of Mat.
Letter B.
Trem. & Jun.
5. Matth.
Chem. Evan.
cap. 50.
Harm.
Orig. Hom.
26. in Num.
St. Basil in
33 Psal.
St. Cyril in
cap. 58 Isa.
St. Hieron. in
5 Matth.

was a great Sin ;) how I shall make Atone-
ment for it, or whether it be not necessary after
my Repentance, to make Restitution of what
I have stole or detained in my Hands.

A. No Doubt you are sincerely to repent
for wronging of your Neighbour, or doing
that to him, which you would not have
done to your self ; but this is not all, there
must be a Restitution of every Thing that
you have taken or stole from him, or by any
Artifice, Trick, Fraud, Guile, or Cosenage,
or any Sinister or indirect Way you have
got, rob'd, or wrung out of his Hands.
Of these Things, I say, and of what may
be justly computed for the Use and Profit
of them, there must be a real and complete
Restitution ; and St. *Austin* gives us a very
good Reason : *Nisi restitatur oblatum non
tollitur peccatum.* And God speaking by
the Prophet *Ezekiel*, tells us, That if we
restore not the Pledge, or that which is taken
away, we shall surely die and not live. And so
necessary did *Zacheus* take this to be to his
Conversion, and the obtaining the Pardon
of his Sins, that he openly profess'd his Rea-
diness of making Restitution four-fold, if he
had done any Wrong, or defrauded any Man
of his Right.

Q. All this I believe, but what shall I do,
or how can I make this Restitution, when I
have disposed of the Goods, and have not
any of them now by me ; nor do I know the
Persons, nor can I tell how to find them out,

or

or purchase them from them again, or perhaps they are gone where I dare not, or am not able to travel. In this Case, what Course shall I take; surely God who is merciful and compassionate, will not oblige me, nor any of his Creatures, to Impossibilities, or to that which is out of their Reach and Power?

A. No certainly, God will not oblige Men to Things simply, or morally impossible, but he will to that which is within the Compass of our Power; therefore if thou hast not the Thing, or Things in Specie, that thou hast stole, robbed, or fraudulently obtained, &c. Thou art to restore the Value or Equivalent, and rather over than under, that thy Repentance and Satisfaction be not partial and incomplete: And indeed, that of the Prophet *Nehemiah* should oblige all of us to the restoring either in Kind or in Value of whatever we have robbed, stole, or taken away fraudulently from our Neighbour. Restore, I pray you, to them, even this Day, their Lands, Vineyards, and Houses, &c. Also I shook my Cap and said, So God shake out every Man from his House, and from his Labour, that performeth not this Promise, even thus be he shaken out and emptied, and all the Congregation said, Amen.

Q. But put the Case, that I am reduced to Straits, and Necessities, or am so very poor, that I have not wherewithal to make this Restitution, what must I perish and be eternally

ternally undone, because I do not restore that which is spent, wasted, or out of my Power and Possession. Besides, I am not Master of the Equivalent, nor have I any thing but the Charity of good People to depend upon : In what a miserable Condition then am I in, to be liable to Death and Damnation, for not doing that which I am in no Capacity, nor have any Ability to do?

Exod. 5. 4,
5, 6, 7, &c.

A. God is not so severe as you take him to be, to reap where he does not sow, nor gather where he does not straw ; not like those *Ægyptian* Task-Masters, who did expect Bricks from the *Israelites* when there was no Straw, nor proper Materials allowed them : No God is most merciful and compassionate, and so very kind and beneficent to us, that he requires no more of us than we are able to perform : Nay, he often accepts of the Will for the Deed, and regards the Sincerity of our Intentions and Resolutions, more than all our Burnt-Offerings and Sacrifices ; his chief Delight is in the Willingness and Readiness of our Minds, or Forwardness of Obedience from an inward Principle of Love : *My Son*, said *Solomon*, give me thy Heart : And indeed when that is duly managed, and diligently kept, it is the Fountain of all Piety and Devotion ; and an Offering, than which, there can be nothing more pleasing or acceptable to God : It is then as the Apostle *St. Paul* tells us, according to what

we

we have, or are willing, and can do, that God accepts of us, and not according to what we have not, or cannot do.

Q. I am willing, I own, to make Restitution, and am convinced that it is necessary to my present Peace and Tranquility of Mind, as well as to my future and eternal Happiness: But shall I disgrace my Family and Relations, or run the Hazard of being exposed to Ignominy and Contempt, and it may be suffering a shameful and reproachful Death, if I own my Theft and Robbery, or go about to restore, what I have stole or fraudulently taken from my Neighbour?

A. But what are all these Objections and Scruples, when compared to our future and eternal Well-being, are any of them, do you think, to be mentioned, or to come in Competition with the Favour of God, and Salvation of our Souls. No, certainly that being of infinite more Value, and nothing to be given in Exchange for these, What can it then profit a Man if he gain the whole World and lose his own Soul? Nay, nothing at all, but to be a miserable and irrecoverable Loser. And since this we know to be the Consequence of all Fraud and Rapine, or of not reforming and making Restitution, we must rather chuse the running of all temporal Hazards, (though to the laying down of our Lives) than to lose the Favour of Heaven, and forfeit our eternal Happiness: But then when there

is little or no Danger of our being ignominiously treated; or suffering a shameful Death for our Crimes, there can be no Place for this Excuse; for there is not one in ten thousand, I dare say, who is so malicious and revengeful, or so unchristian and unmerciful, as to expose that Person, who from a Sense and Remorse of his Sin, makes Restitution of what he has stole, or a Reparation for the Injuries he has done. Besides, a Friend may so manage this Affair, by a second or third Hand, that the Guilty Person need not be discovered; and indeed if the Restitution be made to an honest and good Man, there is so little Danger of divulging it, that he will be rather taken with his Penitency, praise God for the Change, and earnestly pray for an intire Reformation of his Life: And thus instead of upbraiding him with his Crimes, or rebuking him for the Sins and Miscarriages of his Youth, or those of his Manhood, or more deliberate Age, he will like a Friend admonish him; or like a kind Brother, advise him to proceed daily in such Christian Courses, and in them to continue most firm and resolute to the End.

Q. With your Answer to these Objections, I am very well satisfied, and am fully persuaded there can be no other, or at least, not any that can better resolve my Doubt, than what just now you have mentioned: But there is one Thing more that sticks with me,
and

and very much puzzles and perplexes me in this Affair of Restitution, and it is this: Suppose that I have been a Trader, or Dealer in Merchandize, or in the retailing of Wares and small Goods in my Shop; and that I have over-rated them, or put those Goods upon the Buyers which were counterfeit and naught; and that the Persons which I have wrong'd and cosenc'd are dead, or if alive, that I do not know them, nor can tell how to come at them, or to make any Reparation, or Restitution for the Wrongs and Injuries I have done them?

A. In this Case we are to make a diligent Search, and Enquiry for the Persons that we have injured; and if Dead, or out of our Reach, we are to make the Restitution to their Children, or to those who are next of Kin to them: Or if we are Ignorant who, or how many in Number they are that we have robbed, defrauded, or circumvented, we are to make a true and exact Estimate of the Goods, or Sums of Money, and after a just and real Computation of them, which (must be rather over than under) we are straight to bestow them on the Poor, or convert them into sacred, charitable, or religious Uses: And this seems to be the Meaning of what God himself directs us to do in such Cases of Theft, Robbery, Fraud and Deceit: But if Numb. 5. 8.
the Man have no Kinsman to recompense the

Trespas unto, let the Trespas be recompensed to the Lord, even unto the Priest.

Q. Now you have been pleased to remove all my Scruples; I would pray you before you finish this Command, to let me know the Punishment that may justly be inflicted on the Violaters of it; or whether it be not a Sin to put these Malefactors to Death by our Laws; when God the great and chief Lawgiver, who could not err in any of his Proceedings, foreseeing all Causes and Effects, and the least Contingency and Event, should order Moses to punish them no farther than with a two, four, or fivefold Restitution. If a Man shall steal an Ox or a Sheep, and kill it, or sell it, he shall restore five Oxen for an Ox, and four Sheep for a Sheep: If the Sun be risen upon him, he shall make full Restitution; if he cannot, he shall be sold for his Theft; If the Theft be found in his Hand, he shall restore double: So that among all the Punishments inflicted on the Jews for Theft, Robbery, or Rapine, I can meet with none greater than a fivefold Restitution, except it be in that one Case where the Thief has nothing to restore, and then indeed he is liable to be sold, and continue for some Years in Prison or Servitude; But in that State there being Hopes of a Ransom, a Manumission or Jubilee, it is much more eligible than Death: And besides, since Tooth for Tooth, and Eye for Eye, and all that a Man hath, he will give for his Life: Slavery,

Ex. 22. 1 to 8.
2 Sam. 12. 6.

Exod. 22. 3.
Lev. 25. 10.
Deut. 15. 12.
Job 2. 4.

very, Exile, and Imprisonment will very rarely be rejected to save or redeem it. All which shew Death to be the greatest of Punishments, and such a one as God was not willing, that any of his People should suffer, for Theft, Robbery, or Rapine, &c?

A. I own indeed, that under the Law, Theft, Robbery, &c. was punish'd as you say: But then it will not follow; that, because the *Jews* were not more severely punish'd, that therefore no other People, nor no such Criminals among any other Nations should be executed or put to Death: There is a great Disparity between both. The *Jews* being very rich, and God's own peculiar People, who had Laws adapted to their Tempers and Circumstances, which were not binding on other Nations: And yet even among them, when a Man was found stealing in the Night, or forcibly entering and breaking of his Neighbour's House, he was allow'd to be kill'd and no Blood to be shed for him; and so it was in the Crime of Plagiary and Man-stealing. Besides, I find in King *David's* Time, that stealing from a poor Man was punishable with Death, as we may read in the second Book of *Samuel*; on which Place some Commenting, give us their Opinion in these or the like Words: " That the Punishment of Theft was left arbitrary to the Judges; " and that according to the Circumstances of the Persons, or Things stole, or the

Dent. 4. 8.

Psalm 147.

19, 20.

Exod. 22. 2.

---21. 16.

Deut. 24. 7.

2 Sam. 12.

vide Peter

Mart. in

eund. loc.

“ Time, Place, and Manner, the Punishment
 “ might be augmented or lessen’d by them,
 “ which we may likewise observe to have
 Proverbs 6. “ been *Solomon’s* Judgment and Determina-
 30, 31. “ tion in the like Case”, And truly in this
 Age, where the Vice is so common, the
 Thief so very bold and daring, and the
 Danger and Injury so great by the Criminals
 often attempting and committing of Murder;
 and the Persons robb’d most Times being ve-
 ry poor and necessitous. I cannot take it to
 be a Sin, or any Deviation from the divine
 Law to punish such Malefactors with Death;
 and that this was the Opinion of *Grotius*;
 and most *Civilians*, and is now our own as
 well as other Nations; that they should
 thus suffer who are guilty of Theft, does
 clearly appear by the Laws and many Sta-
 tutes that are made concerning it. And
 though *St. Ambrose* and *St. Austin*, and some
 modern Divines seem to be averse to this
 Severity; yet when there is a Force or Vio-
 lence offer’d, or a Thief steals in the Night,
 or those Things whereon a Man’s whole Sub-
 sistance may depend; they do not think it sin-
 ful to punish such a Criminal with Death.
 And truly, were the Punishment of Theft
 less severe or rigid, we should have many
 Murders committed, and the most wealthy,
 industrious and charitable Men brought to
 the lowest Ebb of Poverty and Want; which
 discouraging Trade, Traffick, and Frugali-
 ty; and all honest Occupations and Employments
 must

Vide. Aul.

Gell. lib. 11.

cap. 8. 13.

& leg.

12. tab. Grot.

de Jure. B.

& P. lib. 1.

cap. 2. lib. 2.

cap. 1. Dig.

lib. 47. tit. 2.

de Furt. Cod.

6. tit. 2. Dig.

lib. 48. tit. 15.

de plag. Vide

Wesemb. in

esd. tit. &

Vinn. in tit.

de furtis, in

digest. & 4.

in Instit. lib.

cap. 1. Acts of

Parl. 24. Hen.

8. cap. 5. St.

Ambr. lib. 3.

de Off. cap. 3.

St. Aug. lib.

1. de lib. Ar-

bit. cap. 15.

Vide And.

Riv. in Decal.

in Precept. 8.

de Panis. Civ.

Furt.

must in a few Years, or a short Tract of Time reduce all Things into a State of Confusion and Misery. To prevent which our Lawgivers have with great Prudence and Foresight made this Crime capital or punishable with Death, which if they escape there is a Punishment much greater (if they do not repent) namely an Eternal; *that they shall not enter into the Kingdom of Heaven.*

W. III. 10, 11.

cap. 23.

1 Cor. 5. 10.

Q. Now you have satisfied me in this as well as in the other Particulars; I would pray you to conclude this Precept with telling me what it does require of us, since I think that is the only Thing that is left untouch'd.

A. By looking on the Negative it will be easie to inter the positive or affirmative Part; for as that does oblige us to keep our Hands from picking and stealing, or not to impair our Neighbours Goods directly nor indirectly, nor by any Method nor manner of Way to lessen his Substance, whether it be by Thought, Word, or Deed, or by Advice, Council, Assistance, Appropriation, false Witnesses, or Connivance; so this will oblige us to do him all the Right and Justice that possibly we can to forward his outward Estate and Circumstances; and to do by him in every Thing, as we would be done by our selves. It will likewise oblige us to follow some Calling and Employ, to be frugal and industrious in that State of Life, wherein it hath pleased God to place us, and to rest satisfied and contented, let

1 Cor. 13. 4.

5.

1 Joh. 3. 18.

Matth. 7. 12.

Ephes. 4. 28.

1 Thes. 4.

11, 12.

1 Tim. 6. 6,

7.

our

Ezek. 18. 7. our Condition and Circumstances be ever so
 —33. 15. mean and despicable; And finally it re-
 Heb. 13. 16. quires that we make Restitution and Repa-
 Job. 4. 7. 8, ration to all that we have wrong'd and in-
 9. jur'd, and of the little or much that we
 have, give accordingly to the Poor and
 Indigent.

Q. Which is the Eighth Commandment?

A. Thou shalt not bear false Witness against thy Neighbour.

Q. What is the Meaning and Importance of this Commandment; or what does it chiefly and principally forbid?

A. This Commandment does in the first Place forbid all false Testimonies, Subornation of Witnesses, in Courts of Judicature. And since the Corruption of Man's Nature is such, that from that Fountain, Contests and Differences will arise; and that these cannot be determined and made up without Judges, Jurors and Witnesses. God thought it necessary for the preventing of Discord, Feuds and Animofities, and for the preserving of Peace, Friendship, and Amity in the World to enact this Law; and thereby to enforce or recommend unto us Fidelity, Truth, and Sincerity, not only in our Actions, but in our Words and Testimonies, and all the outward Signs of our Thoughts and Conceptions: And this not only to be done by them who are call'd to be Witnesses, but by Judges, Substitutes, and Jurors, and
 all

all other Persons that are or may be concern'd in promoting, forwarding, trying, judging, or deciding of Controversies. And though this Precept seems only to be levell'd against false Witnesses and unfaithful Evidences; yet as under one Species, or the worst of the Kind, all the others of the same be comprehended; so here according to the usual Method of the Decalogue by this (of false Witnesses) all judicial and extrajudicial Falshood is understood; or all those false, lying, untrue and foul Expressions, Aspersions, or Misrepresentations that are or may be included in Defamation and Evil-speaking. I own that God in *Deuteronomy* particularly cautions the *Israelites* against this Sin, by the Severity of the Punishment inflicted against the Transgressors of it: *If a false Witness rise up against any Man, to testify against him that which is Wrong, then shall ye do unto him, as he had thought to have done to his Brother.* Yet this notwithstanding by the frequent Repetition and Reprehension of those other Sins, which are but the Species, or Subalterns of this great One; we may easily conclude that they are no less forbidden by the Law and the Precepts of the Gospel, than this which now lies before us.

Q. By the Account that you have given of this Command, you seem to forbid all Lying of what Sort soever it be, whether pernicious, jocose, or officious: I should think that in this
you

Deut. 19. 16,
17, 18, 19,
20, 21.

you must be out and very much mistaken; for by an officious Lie I may do a great deal of Service to Religion, promote Piety, good Works and Devotion; and it may be save the Life of an innocent and righteous Man: And who would not be willing to dissemble, conceal the Truth, or speak otherwise than the Thing really is to do so much good; and singularly oblige our Neighbour by our great Beneficence and Mercy. Nay, which is more than this, I find the same Thing practis'd by the holy Patriarchs, and by several other pious and religious Persons under the Law. As by Exod. 1. 19. Abraham, Isaac, and Jacob, by Joseph, Elijah and David; and the Fact so far from being reprehended, that it was praised and rewarded by God, as we may read in the Case of the Egyptian Midwives, and of Rahab Gal. 2. 11, who hid the Spies. And under the Gospel we have the Example of St. Paul, and St. Peter, and with all Reverence, and without St. Hier. in Blasphemy be it spoken of the holy Jesus himself. And in this Particular many of the ancient Fathers seem to agree, affirming not only the officious, but even the jocular Lie to be lawful; or if a Sin a venial and very trifling one. And of this Opinion were Origen, Tertullian, Lactantius, St. Chrysostom, St. Jerom, and others?

A. I am indeed against all Lies, let 'em be of what Kind soever they will; as to the pernicious ones which pervert our Speech, deceive our Neighbour, and it may injure him

Gen. 12. 12,
13.

---26. 7, 10.

---27. 13, 19.

---42. 16.

Exod. 1. 19.

Jos. 2. 4.

---6. 17.

Heb. 11. 31.

2 Kings 8. 10.

1 Sam. 20. 6.

Luke 24. 28.

Gal. 2. 11,

to 14, &c.

1 Cor. 15. 8.

Ephe. 3. 8.

St. Hier. in

Epist. ad Pam.

Lact. lib. 1.

cap. 4. lib. 6.

cap. 18. St.

Hier. ep. ad

August. et lib.

Apol. adv

Ruffin. et in

Com. ad Gal.

2. 14. St.

Chrys. lib.

de sacer. c.

12. Gen.

St. August. in

lib. de Men.

him in his Body, Goods, and good Name : *ad Content. et in Enchir. cap. 18.*
 I say whether they wrong him in one or all, they being false, scandalous, and malicious, are to be abhorr'd, detested, and rejected by Christians. But as to the officious Lies, I own, that by some they are defended as no Sins, and by others as venial, and but a little culpable. And of this Opinion are not only St. *Austin* and the other Fathers just now quoted, but many of the Schoolmen and reform'd Divines ; yet this notwithstanding I take it to be most safe to shun all Lying, let the Case be ever so weighty and urgent, and to leave the Issue and Result of all to God, who can save, and defend, whom, when, and where he pleases. And if we are not in the Cause of God, or for propogating of Religion, or to save the Life of an innocent Man to tell a Lie ; *for no Man must do Evil that good may come of it* ; much less are we to tell an Untruth to please, delight, or gratify our Neighbour, which is call'd a jocose Lie ; because our blessed Master recommends to us the Innocence and Simplicity of the Dove, and bids us *beware of every vain and idle Word.* *Mat. 10. 16. --- 12. 26. Luke 10. 3.*

And now before I answer what you have quoted out of Scripture, and the Fathers for their officious and jocose Lies. I shall shew you the Reasons that have induc'd me to disallow of them in any Sense or Case whatever. (*First,*) I find them forbidden in

in the Law, and in the Gospel, or the Scripture in general, without any Exception or Limitation, severely threatening this Sin of Lying. Thus in *Leviticus*, You shall not deal falsely, nor lie one to another. In the *Psalms*, The Mouth of them that speak Lies shall be stopped. He that telleth Lies shall not tarry in my sight. And in the *Proverbs*, He that speaketh Lies shall perish. Lying Lips are an Abomination to the Lord. And in the *Revelations*, All Liars shall have their Part in the Lake which burneth with Fire and Brimstone. (2dly,) I am against all these sorts of Lies, because a Lie is *malum in se*, & *ex sua natura*, it is in itself evil, or originally and essentially such, being opposite to all Truth and Veracity, and having those Defects which must make it sinful, and contradictory to what is good and right; for as a Thing is taught us to be *bonum ex integra causa*, so it may be properly called evil, *ex quolibet defectu*; and herein must be the Deficiency, that it falls *super indebitam materiam*, as the School-men phrase it: That I take to be a Disagreement, a Non-conformity, Inequality, or Inconsistency between the Act and the Object, the Sign and Thing signified, or between the Words uttered, and the Sense of the Things as conceived in our Mind, which since it argues Falshood, Insincerity and Hypocrisy, or the Absence of Truth, Honesty, Justice, Charity, and Fidelity to our Neighbour,

with-

Lev. 19. 11.

Psalm 5. 6.

— 63. 11.

— 101. 7.

Prov. 19. 9.

— 12. 22.

— 6. 17.

Eph. 4. 25.

Rev. 21. 8, 27.

— 22. 15.

Acquin. 22.

Quest. 103.

Art. 3.

Duran. lib. 3.

Distinct. 38.

without which there can be no Society, Conversation, Friendship, or Commerce among Men: These Lies, Falshoods and Untruths must be avoided, and they not only wrong our Neighbour by damnifying of him, and imposing on his Credulity, or making him entertain a false Notion and wrong Opinion of Things; but they do ourselves a great deal of Injury and Damage, by impairing of our good Name, and detracting from our Credit, and making us altogether incapable of doing Good, or promoting Piety, by our Counsel, Advice, Threatnings, Instructions, or Reproofs; all which when we come to consider, we shall think it most expedient to speak the Truth, and not to lie one to another; nay, not to talk falsely and deceitfully, though it were for the Almighty: And indeed, as he is the God of Truth, and cannot lie, and hates all Falshood and Deceit, as proceeding from him who is the Father of Lies, and a Liar from the Beginning: We must think that there is as great an Opposition between Truth and a Lie, as between Light and Darkness, Good and Evil, or the Father of our Spirits, and the God of all Truth, and that accursed and infernal Fiend who delights in Treachery, Falshood, and Wrong. The Virtues therefore contrary to all these foul and impious Vices are only pleasing to God, who requires Truth and Sincerity in the inward Parts, and is

much

Job 13. 7, 8.

Num. 23. 19.

Deut. 32. 4.

Prov. 6. 17,

19.

John 8. 44.

1 John 3. 8.

Jam. 3. 14, 15.

2 Cor. 6. 14,

15.

Num. 16. 22.

Psalm 31. 5.

Jer. 10. 10.

2 Cor. 2. 11.

1 Pet. 5. 8.

Rev. 12. 9.

—20. 2, 3.

Psalm 51. 6.

much displeased with him who hates not all Iniquity, and as much as in him lyes, avoids not the least Appearance of Evil.

1 Theff. 5. 12.

And now I come to answer what you say of the Patriarchs, the *Ægyptian* Midwives, *Rahab*, and the Primitive Fathers, &c. The Patriarchs, what they said was either by Divine Influence, or a private Motion of their own: If the first, there could be no Sin; if the second, and contrary to the known Truth, they must have

Pet. Martyr.

in loc. com. de

9 Precept. &

in com. 1 Sam.

21. & in

2 Sam.

15. & And.

Rivet. in 9

Precept. &

Bulling. in 9

& 10 Precept.

Decal.

erred, and not being greater Men than the Apostles (who also had their Infirmities and Failings) are to be censured, if what they said was not agreeable to their Conceptions, except in the Case of Inspiration and Prophecy. For if *Abraham*, when he spoke of returning with his Son, was not inspired thus to answer, or did not prophesy that so it must be, there was a Lie, but if otherwise, there was no Falshood: As to that of saying, that his Wife was his Sister, it was no Lie, because she was his Kinswoman, which by the *Hebrew* Dialect in which he answered, is called a Sister: But which is more, *Abraham* tells *Abimelech*, That she was his Sister really by the Father's side, though not by the Mother's, and so not a Lie, but a Concealment of some Part of the Truth, which may be done to avoid ensnaring Questions and apparent Evils. But should these Answers of Inspiration and Prophecy not satisfy, we can only say, that

Gen. 26. 12.

we

we are to live by Rules and Laws, and not by Examples; and therefore not to imitate these holy Patriarchs in any thing, but what is warranted by Scripture, or not contrary to it. And this answers that of Isaac, Jacob, Joseph, David, &c. As to that of the Egyptian Midwives, and the Harlot Rahab, their Lies were not approved of, nor rewarded, but only their Faith, Mercy, and Piety, as we may read in the Book of Exodus and Joshua, and in St. Paul's Epistle to the Hebrews. But the Midwives feared God, therefore God dealt well with them; and made them Houses. And Joshua saved the Harlot Rahab, and her Father's Household, and all that she had, because she hid the Messengers. Or, as we have it in the Hebrews, By Faith, the Harlot Rahab perished not with them that did not believe, when she had received the Spies with Peace.

And as to what you urge from the Primitive Fathers, it will be of very little Use and Significance to you if you consider, that they only lessened and diminished this officious Lie; or that they took it to be venial, or inoffensive, comparatively speaking, or in Respect of pernicious ones, which are very sinful and aggravating. Therefore this may easily resolve your Doubt, and remove your Objection. But if it should not, when you take a View of all those Positive Texts of Scripture which

Acqui. 2. 2d. are against you, and of St. *Austin*, and all
Quest. 110. the Schoolmen's Authority, which in this
Duran. lib. 3. Point is very positive, and of no little
Distin. 38. Weight, it must of Necessity ingraft this
Dom. Soto de Principle in you; That you are to put a-
Just. & Jure, way Lying, and speak the Truth to your
lib. 5. Quest. Neighbour, which is not only the Doctrine
37. Art. 3, 4. of the Prophets and Apostles, but of our
Ephes. 4. 25. Blessed Master, *who is the Way, the Truth,*
John 14. 6. and the Life. And now having such un-
St. August. contestable Proofs for what I have offer'd
lib. de Mend. in Answer to your Scruples, I shall con-
ad Consen. cap. clude this Particular with a Saying of the
14. in Enchi- before-mentioned Father, "By no Agree-
rid. ad Laur. ment, by no Contract, on no Account,
cap. 18, 22. "for no End, and by no human Law, or
 "divine Dispensation, are we to tell a
 "Lie, because every Lie is a Sin.

Q. From the several undeniable and plain
 Texts of Scripture which you have brought,
 and from the weighty Arguments you have
 used, I am indeed convinced, that all Lying
 is unlawful: But what do you say of Equi-
 vocations and mental Reservations? Surely
 these cannot be Lying, because there is a Con-
 formity between the Sign and the Thing sig-
 nified, or a mental Reservation answering or
 agreeing with the Words expressed; so that
 both together make a true logical Proposition,
 and as Words are taken, not according to the
 Sense that the Person spoken to takes them
 in, but according to the Mind and Intention
 of the Speaker, that the Words may agree
 with

with his Conception ; this surely can be no Lie, nor Falshood?

A. This indeed is the Doctrine of the Jesuits, and is favoured in Practice, but a little too much by some of them that dissent from our Church : But how unreasonable it is, may appear from a great deal of what I have already said in Answer to officious Lies ; and that this Equivocation, or mental Reservation is such, or rather worse, is manifest from that Incongruity and Inequality that is here between the Question and the Answer, or between what is expressed by Words, and reserved in the Mind : As for Instance, if we ask a *Roman Catholick*, who was really at Mass in *London* yesterday ? Was you there at Mass, as I am told ? And he should answer me directly, and swear to it too, that he was not ; he must certainly lie, and falsify his Word, and be guilty of Perjury : Besides though in his Mind he retained this Sense, that he was not at Mass yesterday in *York*. Which Declaration, or Confession, though true, when pieced together, yet must be a very Falshood and Lie ; because what was secret and hid, or not expressed, though conceived in the Mind, was a Limitation not to be understood or comprehended, either by the various Signification of the Words, the doubtful Composition of the Sentence, or the Design and Intendment of the Speaker : Therefore when Men's secret

Tolet. Inst. Sa- cerdot. cap. 8.

G g 2 Reser.

Reservations cannot be supposed to be intelligible to any, or from the Words spoke or uttered by them, their true Sense cannot rationally be inferred: We must needs tell such Persons who speak that with their Mouths that is not in their Hearts; that they are, in the Sight of God and in the Tribunal of their own Consciences guilty, and condemned as Liars.

But from hence I would not be understood to speak against Types, Tropes, Allegories, Hyperboles, or any other Figures, or against Parables, Fables and Disputations, or in some Cases, and with due Restrictions against ambiguous and doubtful Sentences, where the Design is to edify, and not deceive; all these having their proper Use, and being very necessary for finding out, improving, adorning, beautifying, and recommending to us the most advantageous Truths. As these, I say, cannot be taken for Lies, all who have any Taste of Learning understanding them, as expressed or uttered by the Speaker, or allowing them the very same Meaning that he does: But in Equivocations, or secret Perjuries, the Case is quite otherwise; the Swearer or Equivocator having a Sense and Meaning very different and diametrically opposite to his own Words, or that Sense which the By-Stander or Person swore to conceives them in: So that indeed we may with the Royal Psalmist say of such a one, that *he speaks with a double Heart*: Or with

St.

*St. James, That he is a double-minded Man James 1. 8.
who is unstable in all his Ways.*

And if we do consider what Mischief this Principle, if allowed, would do Mankind; Or, how fatal its Consequences would be to Justice, Peace, and true Religion, we would flee from this Evil as from a Serpent, and avoid it as one of the chiefest Artifices, whereby our grand Enemy will endeavour to inveigle and destroy us; we are therefore to reflect, that if we give way to Equivocations and mental Reservations and persuade ourselves that they are lawful, or any Way tolerable, that the Laws against Lying and Falshood, whether human or divine, must be useless, and superfluous; that the Tempter will be busy and at hand with his sly and cunning Insinuations to supply such Men with Excuses and Evasions, and that will open a Door to all manner of Rapine and Violence. In short, the granting of this will destroy all Commerce and Society, will render every Man liable to Suspicion and Jealousy, make a Jest of Religion, Piety and Martyrdom, and indeed of all Christian and Moral Virtues. It were easy from Reason to confute this Principle, by shewing, that God takes Oaths and Promises, in that Sense that the Person swore to takes them in; that they are by all conceived and understood according to the general and common Way of expressing ourselves: And that Declarations, Attestations,

and Asseverations are only wanted in doubtful and controverted Cases, and to equivocate here, were besides the Purpose, contrary to the End and Design of Truth, and the frustrating of all our honest Expectations and Endeavours; that is likewise contrary to the most manifest and plainest Texts of Scripture; as namely, *And they will deceive every Man his Neighbour, and will not speak the Truth. They have taught their Tongue to speak Lies, and weary themselves to commit Iniquity. Their Tongue is an Arrow shot out, it speaketh Deceit. One speaketh peaceably to his Neighbour with his Mouth, but in his Heart he layeth his wait. Shall I not visit for these Things, saith the Lord; and shall not my Soul be avenged on such a Nation at this.* And St. Paul, *That we are to renounce the hidden Things of Dishonesty and Craftiness, and by the Manifestation of the Truth, recommend ourselves to every Man's Conscience in the sight of God.* But on these I shall not farther insist, only add this one Word, that the Principle and Position, or the Jesuitical Tenets, from which such Mischiefs or most enormous Crimes and Wickednesses do naturally and essentially follow, should, and must be rejected by all.

Jer. 9. 4 to 10

Psal. 12. 2.

—28. 3.

—120. 3.

2 Cor. 4. 2.

Q. I confess I am of your Mind, as to Equivocations and mental Reservations? But what is your Opinion, as to Dissimulation in our Actions, or by their outward Appearance
pre-

pretending to be what we are not, or to do what we have no mind or design to do. This seems to me to be lawful and warrantable, because David did the same, in feigning himself to be a Fool or mad when there was no such thing. And our Blessed Master after his Resurrection, by his Gesture before his two Disciples, seemed to go beyond Emaus, when he had no such Thought or Design?

1 Sam. 21.

13, 14, 15.

Luke 14. 13,

28, 29.

A. Diffimulation, when it proceeds from Fraud or Deceit, or a Design to injure, or impose upon one, or has nothing significant or figurative in it, is certainly a Sin, and to be blamed: But when it is inoffensive or innocent, or the Design of the Gesture or Resemblance is to do Good, has various Senses or Indications, or by an universal Consent is not understood to signify and denote the same Thing. If this Appearance be mistaken, or if the Person that uses the Gesture means otherwise than the By-Stander, or the Person who sees it does, he himself is to blame, and not he who uses the Gesture, because it admits of different Interpretations, and he may chuse whether he will reveal what he means; no Man being obliged to divulge his Secrets, or to tell all the Truth, or all that he knows when not particularly asked. Therefore as to David, if what he did proceeded from Fear and Diffidence, and from human Infirmary, and to impose upon Achish King of Gath, it was a Sin: But if the Ter-

ror of the Almighty put him into that Con-
 sternation, which occasioned that strange
 Carriage, or if God by his particular In-
 spiration or Influence, put him upon doing
 of it for the Preservation of his Life, then
 it was no Sin : Or if it may be lawful for
 a good End to use different Gestures,
 which all are not agreed on to have the
 same Importance or Indication : If a Man
 is deceived by it he deceives himself, and
 not he who used the Gesture, being under
 no Obligation to discover the Thing. And
 the same be said of *Joshua* in the Affair of
AI, or of our Blessed Master in that of
Emmaus, and his walking on the Sea. And
 though probably the Disciples Importunity
 might make him alter his Mind, or his
 seeming to go farther might be by way of
 Representation, or by a Figure, to put
 them in Mind of his going from them, and
 ascending into Heaven, or to remove their
 Unbelief, and inflame them with Love
 and Affection to him. As this, I say, could
 be no Guile, nor Falshood, neither could
 that of concealing the Truth, or by his
 Gesture making a Semblance and Appear-
 ance of that which might admit of diffe-
 rent Senses or Indications of his Mind be
 any Injustice, or a Lie. *These are the*
Things that ye shall do, speak ye every Man
the Truth to his Neighbour, execute the
Judgment of Truth and Peace in your Gates,
And let none of you imagine Evil in your
Hearts

St. August. in
Quest. Evang.

Pet. Martyr,
in 1 Sam. 21.

& 2 Sam. 15.

& in loc. com.

Grot. de Jure

Belli & Pacis,

cap. 1. lib. 3.

& And. Riv.

in 9. Precept.

Acquin. 2. 2.

Quest. 111.

Zec. 8. 16, 17.

Hearts against his Neighbour; and love no false Oath: For all these are Things that I hate saith the Lord. And for that of Stratagems in War, and the Office and Use of Spies, it is so clear from Scripture, and our daily Practice, which is universally approved on by Divines and Civilians, that we need take up no Time about it.

Josh. 8. 4 to

9. &c.

Judg. 1. 23,

24.

1 Sam. 26. 4.

Josh. 2. 1.

Q. Now you have fully satisfied me in the former doubtful Particulars, I would pray you now to proceed to the other Sins forbid in this Command; or all those included in the general Prohibition, Thou shalt not bear false Witness against thy Neighbour?

A. There are indeed a great many forbid by this Command; and I shall speak to the Chief, or the most heinous and aggravating, that from them, by your own Thought and Industry, you may infer the rest; which (though probably they may be less in some Degree than those that I shall treat of) are yet notwithstanding, very hurtful and injurious to Men. The First that I shall mention is Defamation, the taking away ones good Name, or blasting of his Credit and Reputation; and under this Head I shall comprise those other Sins which Civilians and Divines distinguish into *Contumelia*, *Detractio*, *Susuratio*, *Improperium*, *Adulatio*, and *Censura*; *Unjusta*, or, *Temerarium*, *Fudecium*; Contumely or Slander, is the Lessening of that Honour, Esteem, Respect, or Veneration which we ought

Instit. Imp. lib.
3. tit. 4. de
Faj. vid. Myn.
in hunc tit.
Dig. lib. 47.
tit. 10. de
Far.
Wesenb. in
hunc tit.
Tho. Aquin.
2d. 2d. Quest.
72.

ought to have for our Brother, and so the Word is thought to be derived and come from the *Latine* Word, *Contemno*, to despise; for generally whom we revile, reproach, asperse and degrade, we vilify and set at naught; and with our abusive and reflective Language, always endeavour as much as in us lies, to expose him to Ignominy and Contempt; so that to use one contumeliously, is by our scurrilous and reproachful Language, to make him appear as base, vile and scandalous, as possible we can, and that to his Face, and in his own Presence: And this is frequently done by laying those Crimes to his Charge that he is innocent of; or by publishing and divulging of his Faults, or by aggravating or accumulating of them with the blackest and most odious Circumstances; or of this Contumely we are guilty, when we are mute and silent in our Brother's Praises, deny or lessen his Virtues, or ascribe them to Chance or Accident, or to have proceeded beyond his meaning and Intent. As this argues a want of Charity and Compassion, and is the Produce of Pride, Fury, Envy or Malice, it is not to be entertained by Christians, but to be looked upon, as indeed it is, one of the great Sins forbid by this ninth Command, and which likewise is severely reprehended by many of those Passages recorded in the Gospel; *Whosoever shall say to his Brother,*

ther, (said our Blessed Master,) *Racha*, shall be in Danger of the Council: But who-soever shall call his Brother, *Thou Fool*, shall be in Danger of Hell-Fire. And St. Paul to the Romans, reckons these Calumniators, *Whisperers, Backbiters, Proud Boasters, and Inventers of evil Things*, or Reports among those wicked Heathens who deserve Death; or among those *Adulterers, Fornicators, Drunkards, and Revilers* which shall not enter into the Kingdom of Heaven: And indeed, when we consider the great Injury and Harm they do to Men in their Person and Estates, and to others, by obstructing of the good Offices, that may be done them by their Council and Instructions: I say, when we seriously reflect on the Grief and Sorrow that the Calumniated Person's Soul is filled with, and the fatal Effects produced in his Health, Fortune and friendly Designs and Intensions to his Neighbour; we cannot think it strange, that the Law of Man, as well as God's, should punish such inhuman and barbarous *Cannibals*, which murder our Persons with our Reputation and good Name. The Civil Law gave several Actions to the offended Party for these Injuries and Falshoods; and did our Law punish them more frequently and severely, (though the Damage be not clear and manifest) it would be much for the Honour of our Legislators, do a great deal of Good, and probably

Rom. 1. 29

to 33.

2 Tim. 3. 2, 5.

1 Cor. 8. 9, 10.

Inst. Inst. lib.

4. tit. 4.

Dig. lib. 47.

tit. 10. Injur.

Rom. 2. 2.

bably prevent half those Sins which are now committed : But however these Slanders may escape the Punishment of Men, yet they cannot the Judgment of God, which is according to Truth, against all those who commit such Things,

Isaiah 53. 9.

1 Pet. 2. 22.

Acts 9. 15.

— 13. 9.

Gal. 3. 1.

Lake 24. 25.

Mat. 23. 33.

Acts 13. 10.

Q. You seem here to speak against all contumelious and reprovachful Language; and yet I find our Blessed Saviour and St. Paul to have done the same Thing : And since we cannot err in following their Examples, you must be mistaken in this Particular; for of our Saviour it is said, that he was without Sin, and, that in his Lips there was no Guile; and therefore what he said must be inoffensive and harmless. And the Apostle who was divinely inspired, when he uttered these Words, O foolish Galatians, must be likewise justified. So that this with the other contumelious Words used in reprehending the Scribes and Pharisees, as, O Fools, and slow of Heart ! Ye Serpents, Ye Generations of Vipers, Thou Child of the Devil, and Enemy to all Good, &c. They cannot be taken for Sins, nor we for Sinners or Transgressors of the Law, in following such bold and unerring Precedents?

A. But this is soon answered when we consider, that Magistrates, Parents, Preachers, Tutors and Masters are publick Persons, and vested with that Jurisdiction, Authority and Power that is not in private Men, and therefore may lawfully for Re-

proof,

proof, Correction, Reformation of Manners, or for Example Sake, and our Neighbours Good, use that Language, or reproachful Sayings, (if they keep within due Bounds) which others without Sin may not do. And hence our Blessed Master, and St. Paul used those Expressions to upbraid Men with their Sins, and shame them out of their Wickednesses. Ironies and Sarcasms, or biting, bitter and ridiculous Expressions, are in some of these Cases, not only lawful but even necessary and useful. And hence it was without doubt that the Prophets and Apostles, and our Blessed Master himself did use them. Thus the Prophet *Elijah* mocked the Prophets of *Baal*, and to reclaim *Ahab* and his People uttered these Words, Cry aloud to your God, for either he is meditating, or pursuing, or in a Journey, or peradventure is sleeping and must be awaked. So the Prophet *Isaiah* calls the Princes of *Judah*, the Princes of *Sodom* and *Gomorrah*, upbraiding them not only with the Knowledge and Gratitude of such stupid Animals as the Ox and the Ass, but with the Sensuality and Wickedness of those Heathens and Inhabitants of *Sodom*, whose Guile and Transgressions seemed to be less than theirs. St. Paul likewise called the *Galatians* Fools; and *Elymas* the Sorcerer, Child of the Devil, and Enemy of all Righteousness. And our Blessed Saviour called *Herod* a Fox, and the Scribes and

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.c. 1. can. 1.

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Luke 17. 3.

Lev. 19. 17.

Mat. 18. 15,

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1 Tim. 3. 20.

Dig. 47. tit.

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And. Riv.

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Gal. 3. 28.

Eph. 6. 4. 9.

Col. 3. 17.

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Pharisees, Hypocrites, Serpents and blind Guides: But though these be lawful and commendable in the Cases abovementioned, there being absolute Power and Authority in our Saviour, and a divine Revelation and Motion of the Holy Spirit for what the Apostles did; yet Parents, Teachers, Masters, Patrons, Tutors, &c. are with Moderation, Care, and Caution to use these hard Words, or any harsh, sharp and bitter Expressions; and though the Civil Law, and our own Custom do allow, and in a great measure tolerate and permit them; yet the Law of God, which has no regard to Bond or Free, being all the same in Christ Jesus, bids Parents take care not to provoke their Children to Wrath, and Masters to give what is fitting to their Servants, considering that they have a Master in Heaven.

Detraction is a Species of the foregoing Sin, and differs from it as Theft does from Robbery and Rapine; for as this is done publickly and openly, and against the Will of the Person that is robbed; and Theft committed privately and in Secret, and unknown to the Party from whom the Thing is stole; so a Contumely and Slander is open and barefaced, or in the Presence of the Person; whereas Detraction is in Private, and before a few, and in the Absence of the Party thus aspersed and defamed: And indeed this must be as great, if not a greater

greater Sin than the former : for though speaking contumeliously and reproachfully to a Man's Face, does argue a great deal of Impudence and Malice, which are no small Sins, yet it gives the Offended an Opportunity of clearing and vindicating himself, or putting a Stop to the Calumny and Slander ; whilst Detraction and Lessening of a Man's Worth and Reputation in his Absence, is most unnatural, unmanly, ungenerous, unchristian, and uncharitable ; for though it share with the Defamer and Calumniator in this, that it denies him those Virtues, Merits, or good Qualities which he has, or lessens, stifles or depreciates them, when owned ; or lays to his Charge those Things which he is ignorant of, or if guilty, detects, divulges and augments them ; and is so far barbarous and inhuman, that it differs little, if any thing, from reproaching the Deaf, or the Dead ; which Sort of Criminals, *Moses* in the Book of *Leviticus* and *Deuteronomy*, reckons among those great Sinners who are ordered to be cursed. Lev. 19. 14.
Deut. 27. 15,
16. Though, I say, in all these the Detractor is as deep as the lying Defamer and Reviler, yet in this he enhances the Guilt, or adds to the Crime ; that he is unjust, and unmerciful, and commits his Villany secretly, sily, and behind his Brother's Back, which is not dealing as he would be dealt by, nor giving him Warning, Notice, and Præcaution, to defend himself.

Now

Now Detraction being so injurious in its own Nature, and Consequences, and carrying such a great Train of Mischief along with it, and being generally the Cause of most of those Feuds and Animosities, Quarrels and Contests that happen in Families, Cities, and Communities, and not seldom, of that Desolation and Ruin, that is brought upon many Countries and Kingdoms, we cannot think it strange then, that it should be so severely punished as to undergo the Fury of God, and the Vengeance of Man; for as the Detractor bereaves the Divine Being of that Praise and Honour which is his due for his manifold Gifts and Talents, by his vilifying and setting of them at nought, it is no Marvel that the Hand of the Almighty should pursue him; and since he robs the injured Party of that which he often values beyond all his Treasure, and his Life, it is but what in Reason he may expect to be treated with all the Rigour and Severity that he can contrive or devise. Who would not then (that consults his own ease or interest) abandon Pride, Envy, and Covetousness, and those other Sins which give a Being to this monstrous and most inhuman Vice? I think indeed, it is one of the most aggravating and diabolical, making us Partakers of two of Satans most essential Attributes and Properties, I mean Malice and Lying, for as he is siled the *Accuser of Brethren*, so is he the

the Father of Lies, and a Murderer from the 1 John 3. 8.
Beginnings. I shall not enlarge any farther Rev. 12. 9, 10.

upon it, being so gross black and formidable; so ugly, infamous and scandalous, that we may see its Evils and Deformities at a Distance, and avoid the Guilt, Danger and Temptation if we will: Let us therefore with the Royal Psalmist resolve that we will take heed to our Ways, that we offend not with our Tongue, and keep our Mouth as it were with a Bridle, while the Wicked are before us. Psal. 39. 1, 2.

Whispering is another Malignity of the Tongue, which is likewise here forbid; and indeed is so black and foul a Crime, that it comes but very little short of the former. For there is so much of Falshood, Malice, Secrecy, Contrivance, and Design in it, that it wounds and undermines the Party, before he knows or is sensible from what Hand or Corner the Stroke does come; and herein the Danger is the greater, that he can't defend himself, or is render'd quite incapable of warding off the Blow. For this Sort of amphibious Animal or wretched Miscreant Works so under Ground and invisibly, or whispers his Story so close unto the Ear of the Retailer, and with so much Secrecy, Artifice, Cunning and pretended Kindness; and withal, so eagerly exhorts and conjures him not to publish or divulge the Falshood; that it is hard, and next to impossible to know who to charge, where

to fix, and when to punish the Criminal, and there are two Things very remarkable in the Whisperer. *1st* That his Lyes and Aspersions are generally more extensive, and spread farther than open Calumnies and Reproaches do, for there is such an Itch of divulging Secrets among the Tattlers and Detractors, or they are so uneasy till delivered of their Burden, that they cannot rest, nor be at quiet till they have parted with it to another. And thus they hand and bandy about their false Rumours, till a whole Town or City doth know it; and this Wickedness is so dexterously and industriously managed, that perhaps the injured Party, or the Innocent, are the very last who come to the Knowledge and Hearing of it. And that, which *secondly*, makes the Crime the greater, is the bale and malicious Designs of sowing Discord among Neighbours, and making Differences between the nearest and dearest Relations. Hence Solomon tells us, that *Whisperers do separate chief Friends*: and they are so much worse than Defamers, or Detractors, that some Men value more a sincere Friend, than they do their Reputation or Fame; which often may be recovered, or pieced up again; when a real Friend is seldom regained when he is lost: And indeed, if we consider the great and many Favours received from him, and the fatal Injury which the want of him may do us,

us, when obstructed or retarded by malicious and uncharitable Creatures, we cannot too highly, or over much prize our Friend. Well, therefore might the Apostle reckon up Whispersers among Reprobates, Rom. 10. 28; and such as without Repentance, shall be excluded from Happiness.

Upbraiding of our Neighbour with Favours received of us, or with natural Defects, or moral Imperfections of Body, or Mind is likewise a great Sin, and forbid by this Command; for as the first cancels the Obligation, puts the gratified Person out of Countenance, makes him desperate and outrageous in his Proceedings, and prompts him to Ingratitude and Baseness. The Upbraider in a great measure, is the Author and Actor of this Wickedness. But as to the other, he highly offends for deriding of his Brother, for the Deformity of his Body, or the Weakness of his Mind, because it is finding Fault with Omnipotence, impeaching the Divine Goodness, or reflecting on the Creator, for those Defects which are in the Creature. As this in Effect is flying in the Face of God, reproaching of his wise Dispensation, and upbraiding of his Brother with that which he cannot help, and is no Crime, nor any Fault in him. As this renders a Man profane and irreligious, as well as unjust and uncharitable, it must be a very grievous Sin, and ought straight to be repented of. And as

this Mocking or Scoffing is not to be allowed in Relation to our Infirmities, Failings, or Calamities, whether they be Deformities, Incapacities, Poverty, Crosses, or Afflictions, no more is it to be allowed in regard of our Sins and Transgressions; for though I know it to be no Crime to shame a Man out of his Wickedness, yet to make my self or others merry with my Brother's Sins, or to upbraid him with them, that I may make Sport, shew my own Wit, or divert my Friends, is a Sort of Folly and Madness that we can never account for, or which we may depend upon, will not go unpunished. Though this Derider, I say, with the Whore in the Proverbs may wipe his Mouth, and say, *he hath done no Wickedness*; or with the Scorner that is there likewise mentioned, *cast his Fire-Brand, Arrows and Death, and say, that he was but in Sport*: Yet this same Solomon tell us, that God will laugh when his Calamity cometh, and that all this Mirth will end in Heaviness. How much more preferable is it therefore, to pity our offending Brethren, commiserate their Condition, beg of God to give them hearty Sorrow for their Sins, and us Hearts full of Praises and Thanksgiving, that are by his Grace, and not our own Merit, daily and continually preserved from committing the same, or those which may be much more heinous and aggravating. I say, thus to employ
our

our selves must be more pleasing and acceptable to God, than to imitate those Fools and Madmen, who scoff at Religion, and make a Mock at their Sin.

Proverbs 26.
18, 19.
— 14. 9.
— 10. 23.

Flattery is here likewise reprehended, which is lying to our Faces, and pleasing and gratifying us so far as to make us swallow the Falshood for reality, and hug and entertain the Author as our Friend, who is a very Counterfeit and our greatest Enemy; and indeed, some are so unwise in Relation to this Parasite, as to say, *Volenti non fit injuria*, no Man can be unwillingly wronged or put upon; But as this is false in respect of God, and the Publick, so it is likewise in respect of our selves; for we are not to play away our own Reputation, it being an inestimable Treasure, nor suffer any to delude, invegle or encourage us in Sinning; nor to waste, or make away with our Substance, nor to feed, pamper, or indulge those Sycophants, whose Drift and Design is to gratify their own Senses, and please their Appetites, though at the Cost of the Patient's Fortune, Reputation and Happiness.

Anselm. in
ep. ad Rom.
16. 18.
Dig. lib. 47.
de Injur. tit.
10.
Arist. lib. 5.
Eth. cap. 9.
11.
Psal. 51. 4.
Rom. 3. 4.
Tull. lib. 3.
de Fimbus.
Prov. 5. 30.
— 22. 1.
Eccles. 7. 1.
Proverbs 1.
10 to 14, &c.
Luke 16. 9.
Prov. 20. 19.
— 26. 28.

This Vice, it is true, carries less Smart than those above mentioned; but if we will give our selves leave to reflect, it is of infinitely greater Danger than any of the Former; for the Difference really is no other than that between a Gangreen and a Scratch, for this may a little vex, but that

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will mortify and destroy us; and just such indeed is Flattery; so very dangerous and fatal; so very false and insidious, and so wonderfully fawning and bewitching, that it immediately gains Entrance, and has Access unto us, though it prey and feast upon our Vitals: Well, therefore might the *Latin* borrow the Metaphore from a Dog, or the *Greeks* from a Raven, which are scarce so cruel in their Temper, they only preying on the dead Carcass, but this Parasite on the Soul and Body of the Living; and hence did the Royal Psalmist compare him to those whose Words were smoother than Butter, when War was in their Heart, and softer than Oyl, when yet they were sharper than Swords.

To decipher this Vulture, or this Monster of his Kind, is a Task next to impossible; for he is such a Riddle and Mystery of Iniquity, such a Compound and Complex of all sordid base and slavish Qualities, that we can scarce tell how to name or call him; only this we may in the general know, and believe him to be, a worthless, servile, and most inhuman Creature, who pretending to Courtesy, Breeding, Love, Friendship, and Affability, is made up of nothing but Avarice, Falshood, Treachery, and Folly; and can any Man make himself more base or servile, debase or degrade human Nature lower than thus to make it stoop to such unworthy and dishonour.

Lamb. Dan.
Eth. Christi.
lib. 2. cap. 16.
St. Aug. in
Psalm. 69.

Psalm. 56. 21.

St. Amb. lib.
de Offic. cap.
42.

Tull. lib. 1.
de Offic.

dishonourable Practices; nay, the very Heathens were ashamed of this Vice and Immorality, it being beneath an honest Man, or a Free-man, to be guilty of it, taking it to be a Pest and Nuisance to Mankind, and the very Dregs and Refuse of all Wickedness.

And though this Flattery be bad enough in the Court, or in the Palace of Princes and great Men, yet it is infinitely worse in the Cloyster or in the Church, when the Souls of poor unwary Creatures are the Subject or Object of their Discourses; I mean, when Ministers and Teachers are so far from discovering of the Truth, or instructing of them in those things, which they are to fear and avoid, or to tremble at and stand in awe of; that they seduce and deceive, or in the Prophet *Isaiah* and *Ezekiel's* Words, *They which lead thee, cause thee to err, and destroy the Way of thy Paths. Will ye seduce my People, saying, Peace, Peace, when there was no Peace; or will ye pollute me for Handfuls of Barley, and for Pieces of Bread, to slay the Souls that should not die, and save the Souls alive that should not live.* This was not the Apostles Way of dealing with their Flock, nor the Method which they used in instructing of them, teaching them with all Simplicity and Sincerity, and avoiding those good Words and fair Speeches, by which the false Doctors and pretended Guides did deceive the

Isaiah 3. 12.

Ezekiel 13.

10, 19.

— 34. 3, 4.

Jer. 6. 14.

Rom. 16 18.

1 Theff. 2.
2, 4 and 5.

Hearts of the Simple. This St. Paul did not, but thought it his Business to please God and not Men; and therefore, was bold in God speaking his Gospel with Contention, *and not using flattering Words, nor a Cloak of Covetousness.*

Uncharitable Truths and rash Censures are likewise here forbidden: To discover or openly proclaim ones Faults when they lye dormant and hid, and the Design is no other than to gratify a foolish and rattling Humour, must be no venial Sin: And though I do not allow it to be of so deep a Dye, nor of such an heinous Nature as any of the former, yet it may make us accessary to a great deal of Guilt: Thus if we report a Thing of our Neighbour, that is really true, and yet we do it not charitably, ponder future Inconveniencies, nor have not a real Regard to what may happen by our divulging of these secret Sins we are in a great measure answerable for all those Evils and Train of Mischiefs that may follow. As for Instance, suppose a Man guilty of several Sins, or Acts of Uncleanneſs that are not to be mentioned without offending or polluting of chaste Ears, and which no Body knows but the Reporter and himself; as this may be the Cause of contracting a great deal of Guilt, and committing a vast Number of Sins, by either exasperating of the Offender, incensing of his Neighbour against him, or

instructing and pointing at the Way of running into the same, or much greater Extravagances; and since all these might be prevented by stifling and suppressing of the first delinquents Crimes, it must be more safe and advisable, where they are only known to one or two, and a Man's own Conscience, and do not wrong the Publick, or any private Person, to keep them secret and in Obscurity, than by detecting and divulging of them, to encourage Men in sinning, and load the Sinner with Infamy.

As to censuring rashly, or judging wrongfully of our Brother's Actions, it must also be a great Crime, and proceeds from want of Love and Charity, or not having that Principle of Justice which we look for from others, and should always be found in our selves; for if we could but once learn to deal by our Neighbour as we would be dealt by our selves, it would quickly put a Stop to our Jealousies and Sarcasms, and to most of those Vices, by which we violate and transgress the second Table of the Law: But that I may speak more particularly to this Point, I shall consider the Crime, as it is a Doubt, a Suspicion, or a down right Judgment, Condemnation, or passing of our own Verdict on others. To doubt of Mens Honesty and Integrity when we have no Reason for it, is to hesitate or suspend our Belief, as to the Veracity of the Thing,

Thing, and in this Case, whatever is not of Faith, must be Sin; and to suspect a Man guilty of such and such Crimes, when we have little or no Proof for it, or the Evidence very slender, and immaterial, or the Circumstances and Presumptions not pregnant, and convincing, is to be credulous, partial, and wedded to our Opinion, which being contrary to the Dictates of Prudence, Justice, and Humanity, can be no small Sin. And for the third, by which from probable Conjectures, or rational Inferences, we positively judge or determine that such an one is guilty. Since this, I say, may be otherwise, and that we are not sure, but that the Person has reformed and become a new Creature, I think it must be a Fault to condemn, except it be where the Proof is certain, and the Evidence as clear as can be desired, and that because of the general Law and truest Character of Charity, which the Apostle gives us in these Words, *that she thinketh no Evil and believeth all Things that are good.*

1 Cor. 13.
5, 7.

And this being the Case, it is sad to consider how many private Tribunals are set up where we scan and judge our Neighbours Actions, when in the mean while there is scarce any to be met with, where he is justified or absolved. How unjust and rigorous it is thus nicely and narrowly to enquire into every Circumstance of our

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Brother's Carriage, and yet never once think of entering into the Scrutiny or Search of our own Lives; or if we do, 'tis with so much Slowness, Partiality, and Favour, that we generally over-look our greatest Crimes and Enormities: Or, if we take any Notice of them, we most commonly represent them as venial, and behold every Beam as a Mote: But when we come to examine our Neighbour's Faults, or even his smallest Failings and Infirmities, then the Scales are chang'd, and the Case quite alter'd: And instead of treating him with any Acts of Pity, Kindness, or Humanity, we shut our Ears and our Bowels against him; and after denying him common Justice and Equity, he's cast, and condemn'd as a Criminal: But should we, after this unjust Proceeding, reflect and say, Who made me a Judge of this Controversy? Or, What Right have I to determine this Affair, when superseded by that great Legislator, or most righteous Judge, who bid me beware of judging, that I be not judged myself? If this, I say, we did consider, we would judge nothing before the Time, until our Lord do come. For indeed, censuring of Mens Actions, prying into their Concerns, or pretending to know what their Thoughts or Intentions are, is invading of God's Office, and peculiar, mounting of his Tribunal, and Place of Judicature: And assuming of that Power
and

1 Cor. 4. 5.

AAs 10. 42.

2 Tim. 4. 1.

1 Pet. 4. 5.

and Prerogative, which only belongs and appertains to that omniscient and unerring Judge of both Quick and Dead. We must take Care then, that we encroach not on this Judge's Power, or intrude ourselves into his Bench or Assize, least we meet with that Doom or fatal Sentence, which we are but too too apt to give against others: But this particular I shall conclude with the Words of the two Apostles, St. James and

Jam. 4. 11. 12. St. Paul, Speak not evil of one another, Brethren: for he that speaketh evil of his Brother, and judgeth his Brother, speaketh evil of the Law, and judgeth the Law: But if thou judge the Law, thou art not a doer of the Law, but a Judge. There is one Law-giver, who is able to save and destroy: Who art thou that judgest another? Who art thou that judgest another man's servant? To his own master he standeth or falleth: yea, he shall be holden up, for God is able to make him stand. Why dost thou then judge thy Brother? Or, Why dost thou set at nought thy Brother? For we shall stand before the Judgment Seat of Christ.

Rom. 14. 4.
10.

Q. From what you have now said, it would appear to me, that you think it unlawful to reveal any Secret, to accuse the greatest Criminal, or to censure or judge your Neighbour though never so notorious or infamous; and certainly in this you must be wrong, because shewing Mercy and Favour to such Offenders, or judging charitably of them, must

be

be an Injury done the innocent; nay, to spare the wicked, or to hide and extenuate their Guilt must be not only Injustice, but the height of Rigour and Cruelty to the Righteous: And this, you'll own, must be no small or trifling Offence?

A: But here you mistake the Case, and would infer from the Premises, what cannot naturally nor necessarily follow, nor by any good Logick in Mode and Figure be concluded from them: For though I argue, that Charity, and a favourable Interpretation of our Brother's Actions, is far preferable to Suspicion, Jealousy, and censorious Temper, which must needs be attended with a great deal of Guilt; yet I am not for having Men so blind and stupid, or so stoical, and void of Passion, as to see no Crimes, nor suffer the Criminal to be punished: No, this were to call Evil Good, and Good Evil; against both which I am sensible the Prophet pronounces a Woe; therefore we must distinguish Sins and Enormities, and reveal the greater, which if concealed, or hid, might injure our selves, our Neighbours, or the Publick. In these Cases, Charity beginning at home, and the Good of Communities, and our Neighbour's Welfare, being far preferable to a private Interest, and much more to the Concealment of a single Person's Fault. We cannot therefore think ourselves obliged, nor that it is any Way incum-

Sen. lib. 2.
cap. 24. aelra.

St. August. in
Ser. de Temp.
& cont. Gaud.
lib. 2.

incumbent on us to cloak, extenuate, or overlook the Vices and crying Sins of notorious Offenders. But what we do must be with this Caution and Restriction, that we do not aggravate his Guilt, load him with more Infamy and Contempt; or make him more odious than he is already; nay, Pity here is to be shewn to the Sinner, tho' not to the Sin, by our fervently praying for him, earnestly lamenting his Condition, and thankfully praising God, that we are not guilty of the same Wickedness, who have the same Seed and Corruption of Nature: Or if guilty, that we are not publickly exposed, have yet Time to repent, and may with God's Assistance and the Intercession of good Men prevent all farther Sin and Transgression.

Q. I am not satisfied with this Answer, taking it to be too general, and necessarily to oblige all Men without Distinction to reveal great and crying Sins, or to publish and proclaim them when they are heinous or aggravating: And how can this consist with that Secrecy, that Clergymen are obliged to when poor Penitents, or Persons troubled in Mind for the Ease of their Consciences, and to disburthen them of the Load of their Sins, make a full Discovery of them, when known to none but to God and themselves: Surely divulging of such Things would be a sacrilegious Breach of our Trust, obstruct all Repentance and Reformation of our Lives, make

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our ghostly Advice very frivolous and insignificant; and at last drive the Sinner into Melancholy and Despair. Which are all of them such fatal Consequencs, that I can by no Means approve of your Answer without some other Distinction, or a farther Resolution of the Doubt?

A. I thought that in this we had all agreed, that whatever is told a Minister or Priest, (*sub sigillo Confessionis*;) or by way of Confession, was to be kept perpetually secret, and the Obligation ever to be looked upon of that sacred and inviolable Nature, that it was utterly unlawful for Priests of any Religion to discover what was in private confessed unto them. I did take it for granted, that of this no Man could be ignorant, and did therefore believe it to be superfluous to mention this Case, especially to any of our Church, who have that excellent Warning, Exhortation, or Advice, before the Holy Sacrament so often read unto them, whereof this is a very useful and comfortable Part.

“(Therefore if there be any of you who
 “ cannot quiet his own Conscience, but
 “ requireth farther Comfort or Counsel,
 “ let him come to me, or to some other
 “ discreet and learned Minister of God’s
 “ Word, and open his Grief; that by the
 “ Ministry of God’s holy Word he may
 “ receive the Benefit of Absolution, together with ghostly Counsel and Advice,
 “ vice,

“vice, to the quieting of his Conscience,
 “and avoiding all Scruple and Doubtful-
 “ness.” Yet this notwithstanding, I can-

Dom.Soto in 4 Sent. Dist. 18. Q. 4^a. Riv. de sigillo Confess. in 9 Præcept. & Baldwin. in Cas. Consc. lib. 4. cap. 10. Cas. 7. Tho. Acquin. 2. 2. Q. 33. Art. 7. Q. 68. Art. 1. Q. 73. Art. 3. Dom.Soto de Jus. & Jure, lib. 5. Q. 5. Art. 5. Medull. Theol. Mor. lib. 6. Traët. 4. cap. 3. Dub. 1. de sigillo Confess.

not agree with the Church of Rome, That in any Case, or on any Account whatever it is unlawful to discover what is in private confessed to a Priest; for I think that in the Case of Murder and Treason it may be lawful and necessary; nay, one's Duty, and that which by the Law of God he is obliged to publish the Fact, only this would be taken Notice of, that it is not to be done where there is any Hopes, or a Resolution enter'd into of repenting sincerely; and making all the Reparation that in this Case can be made, nor where the extra-judicial Confession will not, for Want of other Proof, convict the Criminal; nor where it is only confessed, that they had only a Design or Intention of doing such Wickedness; but upon the Priest's giving them Warning or ghostly Advice, they had fully repented and altered their Resolution. In such Cases there is no Denunciation or Publication to be made: But where the Criminal continues resolute and obstinate, and hath fully determined to put his malicious Designs in Execution, or hath not repented of those grievous Sins before mentioned, but goes on enticing, and perswading others to follow his lewd Courses and bad Examples: No doubt for the Reformation of the Murderer, and Prevention

of farther Bloodshed and Confusion, the Crime is to be published and made known to the Magistrate; concealing of such Guilt and Barbarity arguing the Priests conniving at, or approving of it; and besides there must be such a Load upon the Conscience of the Minister, (if a good Man) that he cannot possibly be at Ease 'till he has disburthened himself. How uncouth and inhuman then must the Doctrine of the *Romanists* be that thus teaches them, tho' you saw the most innocent Person, and the greatest in Dignity and Authority, in Danger of losing his Head by an unjust Accusation, and was most certain that you could prevent it, by publishing the Confession of the Person that was guilty of the Crime, and deserved the Punishment, yet you are by no Means to do it, no, not to save the Life of any Man, though he were a King, the Pope, or the Priest; nay, though the temporal Safety and eternal Salvation of the whole Republick did depend upon it. Or, in fine, for any Thing that you can fancy or imagine, are you to disclose or tell what you are intrusted with in Confession. All that I shall say of this Principle is, that it is very unbound and dangerous; inconsistent with the Rules of Justice and Charity, opposite to the Purity and Innocency of the Gospel; and that which at the long Run must unlink Societies, and un-

Rivet. in 9
Præcept. de
sigillo Confess.

hinge all Sorts of Government. And when pretended Guides thus broach an Opinion so very destructive to Humanity, and which likewise thwarts all the Laws of Nature, Reason and Religion, we can look upon them to be no better than the Scribes and Pharisees were, who for sound and orthodox Doctrines did obtrude and teach the wicked Inventions and false Traditions of Men.

Mat. 15. 6

to 10.

Mark 7. 7, 8.

Eol. 2. 8.

Q. Before you end this Command, I would exhort you to let me know what it requires of Judges, Jurors and Witnesses, which to me it seems principally to concern, and which you touched but very superficially, and in general Terms, when you entered on the Command?

A. No doubt this is a principal Part of the Precept, and shall therefore say something more of it in these particular Cases; and especially, because on the Knowledge, Justice, and Integrity of these Persons in a good Measure depends our Ease, Tranquility and Happiness. Judges then are by this Command obliged to administer Justice to all Persons impartially, to be painful, industrious, and patient in searching and finding out of the Truth: They must likewise beware of receiving Informations before-hand, or giving Way to the Intercession or Solicitation of Friends, or of regarding the Frowns or Favours of the greatest Men. And a-

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bove all, they must take Care, that they be not byassed, corrupted, nor their Judgments any Way forestalled, or perverted, by the Promise or Lucre of any Reward: Thus a Judge must be a Man of Probity, and Knowledge, of Courage and Resolution, of Constancy and Patience; and like the great Judge of the Universe, always mindful in the midst of Judgment to mingle Clemency and Mercy. And he who is thus enclined will not only think himself obliged to prevent the invading of Men's Rights and Properties, but likewise concerned, that every Man have his own, that the injured and wronged may be righted, the oppressed vindicated and relieved, the Jaws of the wicked broken, and the Spoil plucked out of their Teeth. But to sum up all the Office and Duty of a Judge, I shall give it you, in the Words of *Jethro* and *Moses*, *Moreover thou shalt provide out of all the People able Men, such as fear God, Men of Truth, bating Covetousness: And let them judge the People at all Seasons, and it shall be, that every great Matter they shall bring unto thee, but every small Matter they shall judge; so shall it be easier for thyself, and they shall bear the Burden with thee. Then shalt thou enquire and make Search, and ask diligently, and behold if it be Truth, and the Thing certain. Judges and Officers shalt thou make thee in all the Gates which the Lord giveth thee*

Exod. 18.
21 & 22.
— 23. 7, 8.

Deut. 13. 14.
— 16. 18
to 21.

through thy Tribes, and they shall judge the People with all Judgment. Thou shalt not wrest Judgment, thou shalt not respect Persons, neither take a Gift; for a Gift doth blind the Eyes of the wise, and pervert the Words of the righteous. That which is altogether just shalt thou follow, that thou mayest live and inherit the Land which the Lord thy God giveth thee.

And as Jurors or Jury-men are in some Respect Judges, that is, Judges of the Fact, as the real or proper ones are of the Law: And that they, in a great Measure, determine the Matter in Controversy and Dispute, or put the most material Part of the Sentence in the Judge's Mouth, it is very fit, and incumbent on them, that they should attentively hear the Evidence fully inform themselves of their Depositions, narrowly scan the Truth, and without Malice, Partiality, or Favour, give in their Verdict and Report.

And though it be one Part of the Judge's Office, to see that Witnesses be proper Persons, and capable of giving their Testimony, as namely, that they be of Age and competent Knowledge, that they be Men of good Fame and Reputation, not related to the Litigants, or Enemies to them; that they agree in their Evidence, and not thwart or contradict each other, though these Circumstances, I say, are chiefly

chiefly to be minded by the Judge, and that he should nicely and accutely examine them upon Oath, neither encouraging those who are audacious, nor deterring them who are modest, bashful, and meek spirited, or it may be, frightened and over-awed with the Presence, Grandeur or Authority of a Court.

But though this be the Judges Province, yet Witnesses themselves are to consider, that they are in the Presence of God, and before him; and by this sacred Name and Majesty, to swear and to tell the Truth, all the Truth, and nothing but the Truth; and that, without Fear or Favour, Ill-will, Malice, or Affection; and to the best of their Skill and Knowledge, not feigning or inventing any Falshood or Story, nor adding to, or diminishing from the Truth; and at this Juncture, or in the Time of giving their Evidence, to be sincere and upright; not minding nor regarding the Person of any, but him only, who sits among the Gods, and is the chief and supreme Judge, in and over all Tribunals. As this should be the main and principal Reason for our speaking of the Truth, and doing Justice to all Men; so are we likewise to consider, that by falsifying of our Words, or concealing of the Truth, or by giving of our Evidence wrongfully and unjustly, that we inlure the Judge, our Neighbour, and ourselves; the Judge in wounding his Re-

putation, detracting from his Character, making him the Instrument of much Mischief and Wickedness; and his Office destructive and pernicious to the Interests of Men. Our Neighbour, and the accus'd Party, by robbing him of his Life, Estate, or good Name: And ourselves, by raising Storms and Tempests in our Breasts, arming our Consciences, as so many Furies and Executioners against us. And the Aggravations of this foul and heinous Crime, exposing our Persons to ignominy, shame, and many corporal Punishments; and there being a positive Law, we cannot think it strange, that it should, by God's immediate Command, be order'd it to be punish'd by a Retaliation, or by doing of that to the Criminal, which he design'd to have done, or

Dent. 19. 16, did to the injur'd Party. *If a false Witness
19. and 21. rise up against any man, to testify against him
Exod. 21. 23. that which is wrong: Then shall ye do unto
Levit. 24. 20. him as he thought to have done unto his Brother: so shalt thou put the evil away from among you: and thine eye shall not pity him: life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot. And though probably this Law of Retaliation, might not in every Particular be used in King David's Time, or in his Son Solomon's; yet that then, the Sin was reputed great, and the Punishment answerable to it, we find from their own Words, *What shall be
given unto thee? Or, what shall be done un-**

Psal. 120. 3,
and 4.
Prov. 19. 5,
and 9.

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to thee, thou false tongue? Sharp arrows of the mighty with coals of juniper. A false Witness shall not be unpunished, and he that speaketh lies shall perish. And agreeably hereunto were the Punishments inflicted by the Romans, on these Criminals; for when they found them guilty of Forgery, and Falshood, of counterfeiting Deeds, and Instruments, or bearing false Witnesses knowingly, suborning of them in their Judicatures, and Courts of Justice: They commonly punish'd them with Banishment or Death, or did forbid them the Use of Fire, and Water, or cast them head-long down from the Top of the *Tarpeian* Rock; and though this be now chang'd into a milder Punishment of Whipping, Bastinadoing, or Imprisonment; yet where the Falshood is very detrimental and injurious, the Crime notorious and repeated, and the Criminal hardned, and irreclaimable; he is yet punishable (where the Civil Law has Force) with Dismembring, Deportation, or Death; so that it seems to be in the Judge's Power, according to the different Circumstances and Aggravation of the Crime, to lessen or increase the Punishment. By our Law indeed, Forgery is punished by a Fine, and Pillory, both Ears to be cut off, the Nostrils to be slit, a Forfeiture of Estate during Life, and perpetual Imprisonment. And the second Offence, of the same Na-

A. Gell.
No. 8. Att.
lib. 20. cap.
11. & lib. 17.
cap. 5.
Wesemb. ii.
Dig. lib. 48.
tit. 10. &
Mynsing. in
Inst. lib. 4.
tit. 18.

Eliz. V. 14

ture, with Death, without Benefit of Clergy.

Plantiffs, Defendants, and Advocates, or Councils, Solicitors, and others, who belong to the Law, are likewise here reprehended; that is, Plantiffs, if vexatious and litigious, or go to Law for Trifles, and things of no Moment or Consequence; or if it be for greater Matters, when they have not used all possible Means and Endeavours amicably to compose and finish their Differences: So likewise is the Defendant guilty, when he conceals or denies the Truth, hinders or retards doing of Justice, prolongs or spins out the Suit, is malicious or revengeful in making of his Defence, or refractory and disobedient in standing to the Sentence or Judgment of the Court. As for Advocates and Solicitors, as they do not immediately penetrate into the Merits of the Cause, or know how the Judge will determine, till Evidences are heard, and all Circumstances narrowly scann'd, it may be as much as is requir'd of them (since they are not to take upon them the Judge's Part or Office, or injure their own Profession) to see if the Cause brought to them, to give their Opinion of, be apparently bad and unjust: That the Client be discourag'd to go on, or if doubtful, or probable; and therefore undertaken by them that they be diligent and faithful

Matth. 5.

39, 40, 41.

Luke 6. 29.

30.

1 Cor. 6. 1.

2, 3, 4, 5, 6.

Ec.

ful in their Management, and give all the Dispatch they can.

Q. Now you have spoken so much of Judges, Witnesses, and Council, &c. it has raised another Doubt in me; namely this, Whether Judges be not bound to determine things, and give Judgment, according to what is alleged and proved by the Evidence; since God himself, by his Law-giver Moses, is pleased to tell us, That at the Mouth of two Witnesses or three, all Matters shall be established?

Num. 35. 30.
Deut. 17. 6.
cap. 19. 15.

A. 'Tis indeed the common and receiv'd Opinion, that a Judge is to pass Sentence *secundum allegata & probata*, or according to plain Evidence and the Testimony given upon Oath; because he is invested with publick Authority, and ought to proceed and determine Matters, according to the known Laws and Customs of the Country, and not be guided or directed by his own private Knowledge or Opinion; because on this Pretence, he might follow his own Humours and Inclinations, gratify his unruly Passions, and give Way to his Avarice, Envy, Pride, and Ambition; and so put it in his Power, and indulge him with the Liberty of absolving the Guilty, and condemning the Innocent at his Pleasure: Nay, this would be to assume the Part of a Judge and Witness at the same Time, to justify and punish without Evidence, or act in Opposition to the Testimony of the most

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Tho. Acqu.
2. 2. Q. 64.
Art. 3. Q. 4.
Art. 2.
D. Soto. de
Just. & Jure.
lib. 5. Q. 4.
Art. 2.
Arist. lib. 2.
Poll. cap. 8.
St. Amb in
Psalm. 118.

credible and unsuspected Witnesses, which is contrary to the End and Design of all Laws, whether natural, human, or divine; all which being absurd, and the Consequences fatal and pernicious, which from the Premises are deduced, the Position must stand good, that the Judge must pass Sentence according to what is proved and made out before him: And yet this, notwithstanding the Arguments on the other Side, seem to be no less weighty and pressing than these: For to act against one's Conscience and Knowledge, and sentence him to Death, whom I am assur'd was innocent, and pervert the End of all Laws; and the Design of Society: Nay, to act against the express Will and Command of God, prefer Falshood to Truth; Cruelty, Rapine, Unjustice, and Murder, to Clemency, Mercy, Justice, and the Defence of the Innocent: Besides, if it were allow'd, that Judges should proceed according to Evidence in all Cases, and nor according to the Regard of Truth, *Solomon* was guilty of Unjustice, by his giving of the Child to the lawful Mother; and *Pilate* innocent in sentencing our Saviour to be crucify'd; both which are very absurd, and so must that Principle from which it follows. I say, to give Vice the Preference of Virtue, the second Table of the Law, beyond the first, and respect Human and Natural, more than Divine; and reveal'd Laws can be no small

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nor superficial Crime. In the midst therefore of these Labyrinths and Difficulties, where Divines and Philosophers distinguish between Criminal and Civil Causes, inferior and superior Judges, the deserting of the Judge's Office, and turning Evidence in a superior Court. We shall humbly offer our Opinion thus, That generally speaking, a Judge is to determine Causes according to the Deposition of Witnesses, and give Sentence, as the Laws and his Oath oblige him, except it be where the accus'd Party, in Things concerning his Life and Estate, is really and truly innocent; and that this Innocence is fully and sufficiently known to the Judge, by irrefragable, infallable, and uncontestable Means, and that he is void of Passion, Prejudice, Malice, Affection, false Rumours, and the like: In which Case, he is to delay passing of Sentence, and by all possible Ways endeavour to detect and disprove the Falshood, or lodge the Process or whole Proceedings, upon the Information or Indictment in a superior Court, or leave it to the Prince to pardon or determine, as he sees fit. This I take to be the best Expedient for the Judge, and the safest Way of doing his Duty, and discharging a good Conscience. And to be of this Opinion, I am induc'd, not only from the former Arguments, but these following Texts of Scripture, *Keep thee far from a false matter: and the Innocent and*

Lamb. Dan.
Eth. Christ.

lib. 2. cap.

16. & Baldw.

lib. 4. cap. 12.

de cas. Conse.

Cas. 6, 7, & 8.

Arist. lib. 4.

Eth. Nicom.

cap. 7. Inst.

Imper. lib. 4.

tit. 17. de

Offic. Jud. Vi-

de Myns. in

eund.

Gell. lib. 14.

c. 2.

Exod. 23. 7.

Levit. 19. 15. Righteous slay thou not: for I will not justify
 Deut. 16. 18. the Wicked. You shall do no Unrighteous-
 c. 1. 16. ness in Judgment; but in Righteousness shalt
 Prov. 24. 24. thou judge thy Neighbour. Judges and Of-
 25. ficers shalt thou make, and they shall judge the
 ---31. 8. 9. People with just Judgment. Judge righte-
 Zech. 8. 16. ously between every Man and his Brother,
 17. and the Stranger that is with him. Open
 Dig. lib. 1. tit. 3. lib. 51. tit. 1. lib. 22. tit. 5. lib. 24.
 thy Mouth for the Dumb, in the Cause of all
 tit. 1. 84. liq. such as are appointed for Destruction. Open
 tit. 1. Cod. lib. 3. tit. 1. thy Mouth. Judge righteously, and plead
 Welf. Perez. the Cause of the Poor and Needy. And if
 in eosd. tit. de Publ. Jud. & Test. thus in Solomon's Judgment, he who is
 dumb, is to be defended, and his Cause to
 be pleaded lest he should be oppressed or
 injured, no doubt can be made of it, but
 that a Judge may plead his, whom he
 knows to be innocent, and yet wrongfully
 accused; and though he is to judge ac-
 cording to Evidence, yet they are not so
 properly called, who do not bear Wit-
 ness of the Truth, that being the End and
 Design of all Tryals and Judicatures. And
 since (One and True, are convertible
 Terms,) that only can be called True,
 which is really such, whether in Publick
 or Private; for what is false in it self, or
 vicious must be so in a publick Capacity,
 as well as in a Private; and so on the con-
 trary, and in the Reverse. Therefore they
 are only properly said to be puplick A&ts,
 or sufficient Evidences, which are beyond
 all Exception true, and satisfy the Con-
 science

science of the Judge: For when the Truth is not asserted, or fully proved before him, how is it possible that he should give his Consent, or acquiesce in that which he knows to be false, or is not sufficiently made appear to be true. And this I think may satisfy the Doubt, or fully answer what may be said or objected against this Hypothesis.

Q. You have said a great deal about this Particular, and no doubt, have given the Opinion of many learned Divines, Casuists, and Philosophers, and which is most agreeable to Scripture, Reason, and the Dictates of Nature, that I shall follow and take for my Guide; would pray you therefore, to conclude this Precept, and tell me, what it requires of us, since the negative Part, you have already fully discussed?

A. Having indeed, as you say, spoken amply, and at large, to the Things forbidden in this Command; it will be easy, as I Conceive, to tell you what are required by it; for is the positive Part makes way for the negative, so vice versa, the negative for the positive. This Command therefore, will oblige us to have a Regard for all Tribunals and Courts of Judicatures, and to have Judges and Magistrates in great Veneration and Esteem, as being of God's Institution and Appointment, and for the Ease, Safety, and Good of Mankind: And it does likewise require of them,

*St. Hier. ad
Celant.*

*St. Aug. de
Doct. Christ.*

*St. Hier. ad
Nepoti.*

them, and Jurors and Witnesses, that they should impartially administer Justice, and without Reserve, Falshood, or Transposition, publish and declare the Truth. And that the Council, Advocates, and others concerned in these Courts, should diligently and faithfully discharge their respective Trusts. And this Sincerity and Truth must be practiced in Private as well as in Publick, and not only judicially, but extrajudicially too. Therefore we must endeavour to speak nothing in Company, or privately of our Brother, but what is true, and very well known to us: Nay, this must be done sparingly and charitably, even when forced, and necessitated to it; because Love and Charity to our Neighbour, and this ninth Command, will oblige us to speak well of him, to vindicate his Credit and Reputation, and to confute what he says or does, in the best Sense that it will possibly admit of. In short, this Command requires of us, that we be faithful and sincere in all our Compacts and Promises; That we speak the Truth without Falshood, Ambiguity, or Guile; That we entertain a good and favourable Opinion of our Neighbour, and suffer none, if we can help it, to wound his Reputation, and good Name. In a Word, we make his Virtues and commendable Actions, the common Subject of our Talk and Discourse; that we be fair and

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charitable in judging of his Carriage and Expressions, and even, when we cannot praise, or speak well, to pity his Infirmities, and extirpate his Faults, all which I shall conclude with the Apostle's exhortation; *Tit. 3. 2. Ephes. 4. 25. 31. Jac. 4. 10. 12. Phil. 4. 8.* Speak Evil of no Man; but putting away Lying, speak the Truth one to another; since he who speaks evil of his Brother, and judgeth his Brother, speaketh evil of the Law, and judgeth the Law. Finally, Brethren, whatsoever Things are true, whatsoever Things are honest, whatsoever Things are just, whatsoever Things are pure, whatsoever Things are lovely, whatsoever Things are of good Report. If there be any Virtue, if there be any Praise, think of these Things: For he that would love long Life, and see good Days, must keep his Tongue from Evil, and and his Lips, that they speak no Guile: Nay, Moreover the Eyes of the Lord are over the Righteous, and his Face against those that do evil.

Q. Which is the tenth Command?

A. Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any Thing that is thy Neighbour's.

Q. What does this Command forbid?

A. Our Desires of coveting what is our Neighbour's, whether it be his Wife, which the Law of God and Man does forbid; or, that which is in his Possession, whether House,

House, Field, Office, Jurisdiction, Servants, Cattle, or any Thing that is his Property, and that he has a Right to dispose of.

Q. By the Account you give of this Command, a Man is forbidden all Traffick, Trade and Commerce, not only with Neighbours and Acquaintance, but with all Strangers and Foreigners, which must be very injurious to the Publick, discourages Frugality, and Industry, and exposes us to Poverty and Want: And this being a Temptation to Stealth and Injustice, and despising the End of God's furnishing some Countries with those Goods and Commodities, which others are destitute of. I cannot think it unlawful to desire that which another is possessed of; and that for this Reason likewise, That he may be over-stocked with those things which we want; and that we may have those which he may stand in need of, and which he is willing to exchange, or for an Equivalent, to part with: In all this there can be no Crime, it being what God has appointed, and does approve on?

A. That your inferences are good it is certain, and that our Neighbours Goods we may desire is equally true: But then if this Desire be inordinate or immoderate; or he covets what is anothers, with a Design to enjoy it, without his Privity, Knowledge, or Consent; then it is a Sin, and Breach of this Command: for if we

regard not our Brother's Affection for the Thing we desire, or his Uneasiness at parting with it, the Prejudice it may do, or the Trouble it may give and create him: I say, in all these, to desire our Brother's Goods is a Sin, and unlawful: But so to covet as to compass them by Violence and indirect Means, as *Ahab* did, is of a very heinous and aggravating Nature: And since inordinate Desires put us upon taking of such wicked Courses, it must concern us to resist and stifle them, to lay a Restraint upon them, and not suffer them to get the least Footing within us; for though our outward Organs or Members, put our Sins in Execution, or are actually concerned in the Commission; yet our Wills and Inclinations are the formal Causes, and principal Engines, from which all our Actions do spring: and though they are not always reduced into actual Guilt, yet if we do not speedily suppress and continually subdue them, they will not only add to the Multitude of our inward and unknown Sins, but even produce vast Numbers of very heinous actual Transgressions; and hence we see the Necessity of keeping our Hearts with all Diligence, since if neglected, from them must proceed the Issues of eternal Death; or as our Blessed Master expresses it; *from which proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, Wick-*

1. Kings 21.

2. 3.

Prov. 4. 23.

Mark 7. 21,

22, 23.

Mat. 15. 19,

20.

enemies, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, Foolishness; all these evil Things come from within, and defile the Man.

Hence was God pleased after giving us his moral Law, or these nine Commands that teach us our Duty to himself, and our Neighbours; to give us likewise the Tenth, as a Fence and Safeguard to all the rest: and without keeping of this, it must be impossible for us to obey any of the rest: for the Source or Fountain being impure, all the Streams and Rivulets must necessarily partake of its Pollution; and this shews the Excellency, Purity, and Perfection of the Divine Laws; And how infinitely far they transcend those of natural Reason, or human Invention; for as these can punish or reward outward Misdemeanours and Virtues, or those Things which are obvious and exposed to our View, they come very far short of the Divine, which not only take Cognizance of these, but likewise of all those which no Eye can see but our own; that is, of all those secret Springs and Wheels, by which we move within; or of those inward Motions and Desires which have a Bent or Tendency to Good or Evil. And if the Law had not informed the Apostle when these were Sins or Virtues, he would not by the Dictates of Reason, or the Law of Nature, have known that Lust or Concupiscence

Exod. 20.
Deut. 5.

Gen. 8. 21.
Jer. 17. 9.
St. Aug. de
lib. Arbit. 15.
Cicero. lib. 1.
§ 2. de Leg.
Vide Dig. lib.
1. tit. 3. de
Leg. lib. 47.
tit. 2. lib. 48.
tit. 10. 19.

piscence was a Sin: I had not known Lust, Rom. 7. 7.
saith St. Paul, except the Law had said, Jam. 1. 14, 15.
Thou shalt not covet: And St. James, E-
very Man is tempted, when he is drawn a-
way of his own Lust and enticed. Then
when Lust hath conceived, it bringeth forth
Sin; and Sin when it is finished, bringeth
forth Death.

Q. By the Account that you have given of
Covetousness, or inordinate Desires, you seem
to make it sinful to have bare Ideas, or quick
and present Forms of Things unlawful in
our Fancy or Imagination, which we can no
more prevent, than we can the Twinkling of
the Eye, or the shutting of its Lid when a
Blow is offered it. This indeed, were to
oblige us to Impossibilities, or have us punish-
ed for that which Nature and our Make
prompts us to; and in these there being no Re-
flection of the Judgment, nor any Concurrence
of the Will, which must always go along in
sinning, or give a Denomination to our Guilt.
No Man can be said to do that which he
knows not of, or is averse to the doing of;
and consequently these Desires cannot be un-
lawful?

A. In this Particular you do indeed agree
with some Divines, and it seems to be
very hard that a Man should be charg'd
with that which he knows nothing of, or
at least, to which he gives no voluntary
Consent: Nay, and which with all his
Care and Watchfulness, he cannot pre-

Laſtant. lib. vent; for theſe ſuddain Irruptions of
 6. cap. 13. 17. Thoughts, which Philoſophers call, Mo-
 St. Cyp. de tus primo primi, are ſo quick and volatile,
 Orat. Dom. and ſo indifcernible in their Progreſs, that
 St. Bern. de they come and are gone in a Trice, and
 Jud & Gem. leg. Sin Serm. as ſoon vaniſh as they are form'd or appear
 49. within us: In ſuch Caſes, and happy we
 Cant. are when it is ſo with us, God will impute
 St. Hilar. Matth. cap. 7. no Guilt, or if any, it will be eaſily over-
 St. Aug. lib. look'd among our ſecret Sins, or thoſe of
 1. ad Bonif. c. Weakneſs and Infirmity, which he as rea-
 13. de Nupt. dily pardons, as he pities; but when theſe
 cap. 23. & 27. ſinful Speculations, or Ideas, or thoſe ſud-
 lib. 2. cap. 10. dain darting Thoughts which enter our
 St. Hier. Ep. Hearts, are entertain'd and cheriſh'd, and
 17. & ad improv'd with Delight, Complacency and
 Silvi. Contrivance, they are very great Sins; and
 St. Aug. lib. tho' proceeding from our original Guilt,
 1. de nupt. c. or that Principle of a perverſe Nature
 34. & Traſt. which we all carry about with us; the
 Joan. 8. Heart being from our Youth up deceitful,
 Gen. 17. 8. and deſperately wicked above all Things;
 yet this notwithstanding, God will ſevere-
 ly puniſh us for them (if a ſincere Repen-
 tance prevent it not;) and the Reaſon is,
 becauſe by our Care and Watchfulneſs,
 and the Aſſiſtance of the Divine Grace
 (which by true Faith, and earneſt and fre-
 quent Prayer are attainable) we might be
 enabled to keep our Hearts pure, clean, and
 unſpotted; Therefore did the Prophet ad-
 vice us (as a Thing poſſible and in our
 own Power, with God's concurring and

Iſa. 1. 16.
 Jer. 4. 14.

co-operating Grace, to *wash our Hearts* ^{2 Cor. 3. 5.} from all *Wickedness*, and to let no vain *Thought lodge within us*. And tho' of ourselves we cannot make our Hearts clean or pure from our Sin: Or as St. Paul phrases it, *Not do that Good which we* ^{cap. 12. 8. 9.} *would do; nor avoid that Evil which we would*: Yet amidst these strong Temptations and natural Weaknesses, we have that which the Apostle had still to support and comfort us: *My Grace and Favour, my Power which is infinite, and my Love which is without Repentance, or without any Change or Variation, shall be sufficient for thee.*

Q. What is your Opinion of malicious and sinful Dreams, and of Nocturnal Pollutions, or Uncleanness: These, one would think, should be no Sin, because happening when we are asleep, and altogether ignorant of what is done: Since, then there is no Reflection or Thought; no Concurrence of the Will, no Deliberation of the Judgment, the Faculties of the Soul being unactive, and the Organs and Senses of the Body every where fetter'd and incapable of Motion: In this Case, one may presume that God will not lay these Dreams to our Charge, or impute them as Iniquity to us, being the unavoidable Product of our Imagination, and the scatter'd Ideas that lay dormant in the Cells of the Brain?

A. What I have said before may in some Measure resolve this Doubt; but I further add, that these Dreams and Pollutions are to be consider'd, as proceeding from the Rancor, Hatred, and Revenge of the precedent Day, and the Lusts and Dalliances thereof, which with Satisfaction and Pleasure, were entertain'd in our Thoughts: If so, they are great Enormities, and sincerely to be repented of: But if otherwise, and that they do only proceed from the Corruption of our original Nature, they are not altogether free from Sin; because by Prayer, Humiliation, Fasting, and Acts of Penance and Mortification, we might in a great measure, have prevented or resisted them: These therefore, with our Sins of Weakness and Infirmitie, and those of daily Incurfion, we must beg of God to pardon, who is so very ready and inclinable to it. This was the Royal Psalmist and St. Paul's Practise, and so it must be ours, if we would be new Creatures, be free from our original Guilt and actual Transgression, or expect to have a Right in Christ's Blood, and the Laver of Regeneration: Who can understand his Errors?

Cleanse thou me from my secret Faults: Keep back thy Servant also from presumptuous Sins, lest they get the Dominion over me. I said I will confess my Transgressions unto the Lord, and thou forgavest the Iniquity of my Sin. For this shall every one that is godly

Pfalm 21. 12.

13. 14.

Pfalm 32. 5, 6.

Pfalm 5. 1 to

10.

Isaia. 65. 23.

ly pray unto thee, in a Time when thou may'st be found. And it shall come to pass, saith the Prophet Isaiah, before they call, I will answer, and whilst they are yet speaking, I will hear. And St. Paul, O wretched Man, that I am! Who shall deliver me from this Body of Death? He that would be farther satisfy'd in this Point, may read St. Austin and Aquinas, who treat more largely of it.

Q. What is farther forbidden in this Tenth Commandment?

A. In this Tenth Commandment are forbidden, all anxious and sollicitous Cares; all Envy, Malice, and Vexation; every impetuous Lust and inordinate Desire, and all these unchast Thoughts, and irregular Passions, which pollute the Soul, or disturb the Man: And as Avarice, Murmuring, and Uneasiness, Complaining, Mutinying, and Repining make up no small Part of the Prohibition: It will be now very easy to know, what the positive Part of this Command is.

Q. Pray what is the positive Part, or what does this Command require of us?

A. This Command requires, That we should be contented with that Portion of outward Things, which we at present are possessed of: That we chearfully acquiesce in the Divine Dispensation of Temporals, or in whatever it pleases God to carve out for us. That we confine our Desires to

Rom. 7. 24.
25.
St. Aug. lib.
de Bon. Cent.
cap. 20. & in
cap. 12. Gen.
Acquin. 2.
2d. Q. 154.
Art. 5.

Matth. 6. 25,
to 29.
Philip 4. 6.
1 John. 2. 15,
16.
Coloss. 3. 2,
5, 6, 7, 8.
Psalm 94. 2.
Jer. 1. 16.
Jac. 1. 14, 15.
Luke 6. 45.

Heb. 13. 5.
Matth. 6.
25. to 29.
Luke 12.
22. to 25.

Matth. 10.

31.

Luke 12. 7.

what is needful and convenient, and never let them ramble after, or aspire to that which is superfluous, hurtful, unnecessary, improper, unfit, or it may be inconvenient for us. This Command will oblige us to look upon our present Circumstances, or that Condition which we are now in, to be the best, and the likeliest to suit our Tempers and Inclinations, nay, and our temporal Interest and Welfare, if patiently submitted to, and thankfully acknowledged by us. As the divine Providence extends it self to the sensitive Creatures, and lowest Rank of Animals, or reaches even the smallest or most contemptible Insects, so as to feed and take care of them: We cannot think (if we are not wanting to ourselves) that he will neglect or overlook us, who are of much greater Value than they; tho' this alone were a sufficient Argument, to silence our Murmurings, or make us easy and contented, let our Condition or Case be what it will: Yet there are a great many more that may be urged, that may weigh with a rational, as well as a religious Man; as namely, that he possesses most, who is contented with a little: That a very small Pittance of that Fortune which we have, is as much as we need, or make use of: That they who possess most, have most Troubles and Cares; That this Plenty involves us into many Hazards and Temptations, is too often

ten got and acquir'd by Injustice, Violence and indirect Means, and not seldom lost with Sorrow and Vexation of Spirit : But when the Christian or Religious Man considers, that God is not indebted to any of us, that he may do with his own what he pleases : That we deserve his Wrath and Indignation for our Sins : That our Life and Preservation is the Product of his infinite Mercy, and our daily Sustenance and Support, the Emanations of his unlimited Bounty : What Monsters and Prodigies of Ungratitude, must we own ourselves to be, if in the least we repine, or are not satisfied with the continual Supply of his Benefits. *Shall a living Man then complain !* Lam. 3. 39.
Or having Food and Rayment, shall we not be therewith content ? 1 Tim. 6. 8.
 I might further add, that we suffer but what is incident to our Natures, no more than what others do, and it may be in many Particulars less : And shall we be so unreasonable as to quarrel for this, or complain because we are not exempted from that which all our Kind is as liable to as ourselves ? Nay, more- Job 5. 7. cap. 14. 1.
 over, our Blessings and good Things are far superior to our Afflictions and Sufferings, which likewise wean and disengage us from our Sins, which is the greatest Evil, and not seldom are the Fore-runners Psal. 119. 67,
 of our Plenty and Promotion. There are Gen. 37, 39, innumerable Motives that might be here and cap 41.
 mention'd, to induce us to the Practice of
 this

Heb. 13. 5.
1 Pet. 5. 7.

Prov. 30. 7,
8, 9.

1 Kings 3. 46.
Prov. 20. 9.
Jam. 3. 2.
Ecclef. 7. 20.

this excellent Virtue, but I shall not now insist on them, but conclude the whole with that Exhortation of the Apostles, and holy Agur's devout Prayer. Let your Conversation be without Covetousness, and be content with such Things as you have, since God has promised and will assuredly perform it (it by our Diffidence and Rebellion we forfeit not the same) that he will never leave us nor forsake us, nor lay more upon us than we are able to bear, but with the Temptation will make a Way for us to escape. Two Things have I desired of thee, deny me them not before I die. Give me neither Poverty nor Riches; Feed me with Food convenient for me, lest I be full and deny thee, and say, who is the Lord; or lest I be poor, and steal, and take the Name of my God in vain.

Q. Now you have done with the Commandments, before you proceed to speak of Our Lord's Prayer, I would intreat you to let me know, whether there be an entire Obedience required of us to all these Commandments? Or, whether a sincere Obedience to some, or the greatest Part may not do, since it is impossible to keep them all in this State of Error and Imperfection wherein we live; for in many Things we offend all, and there is not a just or righteous Man upon Earth, nay, not one?

A. 'Tis very true, that the Church of Rome think it possible for a regenerated Man,

Man, or him who is in a State of Grace to keep intirely the Commands of God, or perfectly to obey them all. And it is no Wonder that they who maintain Works of Supererogation, or confidently assert, that they can do more than God requires of them, that they should likewise own this Principle, which is not only the Opinion of their Doctors and School-men, but a Doctrine openly professed by their Church, and confirmed by their Council of Trent. They quote you a great many Passages of Scripture out of the Old and New Testament, as namely, *Noah was a just Man, and perfect in his Generation. I am the Almighty God, walk before me, and be thou perfect. Thou hast not been like my Servant David, who kept my Commandments, and who followed me with all his Heart, to do that only which was right in mine Eyes. David did that which was right in the Eyes of the Lord, and turned not aside from any Thing that he commanded him all the Days of his Life. And Asa did that which was right in the Eyes of the Lord. And they enter'd into a Covenant to seek the Lord God of their Fathers with all their Heart, and with all their Soul. And the King speaking of Jonah, stood by a Pillar, and made a Covenant before the Lord, to walk after the Lord, and keep his Commandments and his Testimonies, and his Statutes, with all their Heart, and with all their Soul, to perform* the

Janſen. cap. 16

81. Conc.

Evan.

Bellar. lib. 2.

de Mon. cap.

13. de Juſt.

lib. 4. cap. 10.

Con. Trident.

ſeſſ. 6. Can.

18.

Gen. 6. 9. c.

17. 1.

1 Kings. 14.

8. cap. 15. 5.

and 10.

2 Chorn. 15.

12, 13.

2 Kings 23. 3.

the Words of this Covenant that were written in this Book. And out of the New Testament they have these following Texts, My Yoke is easy, and my Burden is light; and his Commandments are not grievous. And they were both righteous before God, (St. Luke speaking of Zecharias and Elizabeth his Wife) walking in all the Commandments and Ordinances of the Lord blameless. If any Man love me, he shall keep my Commandments. He who loves his Neighbour has fulfilled the whole Law. The whole Law is fulfilled in this, Love thy Neighbour as thy self. A great many more Passages and Arguments to this Purpose they have, which are borrowed from the Pelagians, and are used by them in defending of Man's Free-will. But how erroneous this Principle of theirs is, will appear evidently from the Distinction of Terms, or shewing their Fallacy in Arguing.

They here urge, that the Patriarchs were holy, perfect and righteous, and that they kept all the Commands of God blameless, and without Offence: And that therefore others who are renewed and justified might do the same; and consequently, not a Thing impossible to be done. This indeed in a State of Innocence and Integrity might be done we grant; and Adam if he would, might before his Fall have kept all God's Commandments. But since we can read of none that did, besides our blessed Lord

and

and Master, *who did no Sin, neither was Guile found in his Mouth.* We must therefore distinguish between an absolute and perfect Obedience in Degrees and Number that is entire and upright without any Defect or Blemish, and that which is conditional, imperfect, and has the Remains of Sin, and Relicks of Corruption cleaving to it. This, comparatively speaking, or with Relation to the Rebellion and Disobedience of gross and notorious Sinners may be called perfect Obedience. I say, though the Obedience of justified and regenerated Men, who have subdued their Corruptions, and are in a State of Grace; and do daily and hourly, or constantly, sincerely and universally endeavour to keep God's Commandments, may be said to be perfect and upright, or to have walked in God's Statutes and Ordinances, without Offence or blameless, because of their true Faith and the Righteousness of Christ, by his Suffering imputed to them; yet since *no Man living in his Sight can be justified*, that is, by his own Works or Merits; and that there is not a righteous Man upon Earth that doeth Good, and sinneth not. We must conclude, that no Person by his own Strength, or in a State of Grace or Regeneration, or whilst we are in this Life, can keep God's Commands absolutely, perfectly and intirely, without any Failure, Blemish or Defect: *For if we say that we have*

Isaia. 53. 9.
1 Pet. 2. 22.

Psalms. 143. 2.
Rom. 3. 20.

Prov. 20. 9.

1 John 1. 8.

have no Sin, we deceive our selves, and the Truth is not in us. Therefore these holy Men who are before-named, and are said to be righteous, perfect, and unblameable, are so conditionally and comparatively, or in Regard of their Truth, Sincerity and Fidelity, which is opposite to the Falshood, Guile, and Hypocrisy of the wicked. Or, they may be said to be righteous, perfect, &c. having an Interest in the Blood of Christ, or having his Righteousness and Obedience imputed to them, which makes Atonement for their Defects, and accepts of their imperfect Services, as if perfect, intire, and unblameable before God. And in no other Sense can those holy Men's Obedience, or ours be said to be perfect; because all the holy and righteous Men that we have named, or that are recorded in Scripture (except our Blessed Saviour) have had their Sins, Blemishes and Imperfections: For in this State of Ignorance and Error, Sins of Weakness, Infirmary, and daily Incurfion will cleave to the best of us:

1 Cor. 13. 9.

10. and 12.

Ephes. 4. 13.

And since we know but in Part, and see obscurely, as through a Glass, our true Obedience which is here begun, and sincerely pursued, and intirely endeavoured, is to be hereafter consummated, and perfected for ever.

There are innumerable Texts of Scripture to prove and evince this Truth: I shall quote but a few of 'em, and give you the Testimony of the Fathers, and the Do-

ctrine

ctrine of our Church in her Homilies concerning this Matter, and then conclude the Commandment. Did not Moses, said our Saviour, give you the Law, and yet none of you keepeth the Law : Who have received the Law by the Disposition of Angels, said St. Stephen, and have not kept it. Be it known unto you, therefore Men and Brethren, said St. Paul, that through this Man is preached the Forgiveness of Sins ; and by him all that believe, are justified from all Things, by which ye could not be justified by the Law of Moses. And St. Peter, Why tempt ye God, to put a Yoke upon the Neck of the Disciples, which neither our Fathers, nor we, were able to bear. For what the Law could not do, said St. Paul, in that it was weak through the Flesh, God sent his Son in the Likeness of sinful Flesh, that the Righteousness of the Law might be fulfilled in us. I find then a Law, that when I would do good, Evil is present with me. For I delight in the Law of God, after the inward Man ; but I see another Law in my Members warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members. Now we know, that whatever things the Law saith, it saith to them that are under the Law, that every Mouth may be stopped, and all the World may become guilty before God, since in his Sight no Flesh living shall be justified.

And the same did the Patriarchs and holy

John 7. 19.

Acts 7. 53.

13. 38, 39.

cap. 15. 10.

Rom. 8. 3.

cap. 7. 20, 21, 22. &c.

cap. 3. 19. to 22.

cap. 3. 20. Galat. 2. 16.

holy Men, under the Law, acknowledge;
 Gen. 18. 27. *Abraham* call'd himself Dust and Ashes, not
 cap. 32. 10. worthy to speak or appear before God:
 Exod. 3. 11. *Jacob* calls himself less than the least of
 cap. 34. 7. God's Mercies: *Moses*, That he was not
 worthy to speak to *Pharaoh*, or do any Mes-
 sage for God: *Eliphaz*, That Man could
 1 Kings 8. 48. not be justified before God, and that if he
 Job 4. 17. 18. should enter into Judgment with them, that
 he durst not answer him for One of a Thou-
 sand. *How should Man be clean, or he that*
 cap. 14. 4. *is born of a Woman be righteous? He putteth*
 cap. 15. 14. *no Trust in his Saints, and the Heavens are*
 15. 16. *not clean in his Sight.* The Royal Psalmist,
 Psalm. 51. 3. That we were conceived in Sin, and
 4. and 5. brought forth in Iniquity. *We have sinned*
 Psalm 106. *with our Fathers, we have committed Ini-*
 6. 7. *quity, we have done wickedly.* Solomon,
 Prov. 20. 9. *Who can say I have made my Heart clean, I*
 Ecclef. 7. 20. *am pure from my Sin?* The Prophet *Isaiah*,
 Isai. 64. 6. *All our Righteousness is like filthy Rags.* The
 Dan. 9. 5, 6. Prophet *Daniel*, *We have all sinned, and*
done wickedly, and rebelled, by departing
from thy Precepts, and from thy Judgments:
O Lord, Righteousness belongeth unto thee,
but unto us Confusion of Faces. But to in-
 stance no more Places, our blessed Saviour
 Mark 10. 18. assures us of this Truth, That there is
 none properly and absolutely good but
 Luke 18. 19. God: And that therefore we must own,
 cap. 17. 10. when we have done all we can do, That
 John 15. 5. *we are but unprofitable Servants.*

And in this Sense, the primitive Fathers understood

understood our Righteousness and Obedience. " All Men are liable to a Curse, " said *Justin Martyr*, because, cursed is *Just. Mart. 1.* " every one that continueth not to do all *in Dial. cum* " Things that are written in the Law " *Tryph. pag. 252.* Therefore, no Man can of himself exactly and perfectly keep it. " Who can boast " of his Righteousness, (said *Origen*) when *Orig. in cap. 3. ad Roman.* " he shall hear the Prophet say, *All our Righteousnesses are like filthy Rags*: Our " glorying therefore must be in the Cross " of Christ, which excludes all that boasting " or glorying which proceeds from the " Works of the Law. Least any body " should appear righteous in his own Eyes, " (said *St. Cyprian*) and by extolling him- *St. Cypr. de exp. sit. Orat. Domin.* " self should perish, he is taught to own, " that he sins daily, that he may be instru- " cted daily to pray for the Remission of " his Sins. They are not just, (said *St. Ambrose*) who hear the Law, but they *St. Amb. in cap. 2. ad Rom.* " who believe in Christ whom the Law " had promis'd. That none are justified by " the Law before God, (said *St. Jerom*) *St. Hier. in cap. 2. Epist. ad Galat.* " is so express'd, because none can keep it; " and that none are to be justified but by " Faith alone. It being found, that no " Man could keep the Law, (saith *St. Chrysostom*) but that all by their Trans- *St. Chryl. in cap. 3. ad Gal.* " gressions must be obnoxious to a Curse; " there was an easier Way contriv'd, name- *St. Aug. lib. de Nat. & Grat. cap. 36. & de perfect.* " ly, that by Faith they should be par- " don'd". This is the Doctrine of *St. Au- stin, Just.*

Vol. II. L 1

St. Bern.
Serm. 50. in
Cant.

A Serm. of the
Salv. of Man-
kind, 1st. and
2d. Part.

Part 3d.

sin, St. Bernard, and I think, of all the
Fathers ; on which I shall not further insist,
but give you the Opinion of our Church,
as set down in her Homilies. " Christ is
" now the Righteousness of all them that
" truly do believe in him ; he for them
" paid their Ransom by his Death, he for
" them fulfilled the Law in his Life ; so
" that now by him, and in him, every true
" Christian Man may be called a Fulfiller
of the Law : Forasmuch as that which
" their Infirmary lacked, Christ's Justice
" hath supplied. This Faith the holy Scri-
" pture teacheth us : This is the strong
" Rock and Foundation of the Christian
" Religion : This Doctrine setteth forth
" and advanceth the true Glory of Christ,
" and beateth down the vain Glory of Man :
" This whosoever denieth is not to be ac-
" counted for a Christian Man, nor a Setter
" forth of Christ's Glory, but for an Ad-
" versary to Christ and his Gospel, and for
" a Setter forth of Mens Vain-glory : For
" our own Imperfection is so great, thro'
" the Corruption of original Sin, that all
" is imperfect that is within us, Faith, Cha-
" rity, Hope, Dread, Thoughts, Words,
" and Works ; and therefore not apt to
" merit or deserve any Part of our Justifi-
" cation for us.

And this will sufficiently answer (My
Yoke is easy, and my Burthen is light : His
Commandments are not grievous : He who
loveth

loveth his Neighbour hath fulfilled the whole Law, &c.) and all the other frivolous Objections that are used by the Pelagians or Romanists ; for tho' in St. Luke's Gospel it be said, *That there are Ninety and Nine just Persons that need no Repentance*, yet this cannot be so understood, that there is any Man so righteous, as not to want Faith and Repentance to qualify him for the Remission of Sins ; and since all of us have sinned, and that he must be a Liar, and have no Truth in him, who says that he has no Sin ; we must all own, that we stand in Need of Repentance : But then they who are renewed in the inner Man, who live soberly, regularly, and piously, and so continue to the last in well-doing, may conditionally, comparatively, and respectively, or in Regard of wilful, obstinate, tenacious, and irreclaimable Sinners, be said to need to Repentance. But absolutely speaking, no Man can pretend to be free from Guilt, or not to want that Attonement and Satisfaction, which can alone be made by Faith in Christ, and Sorrow for his Sin. And the same may be said of *our Yoke being easy, and the Commandments not grievous or burdensome* ; that is, in respect of the Aid and Assistance that is given us, and Christ's Righteousness imputed to us, they may be said to be so ; tho' absolutely, and in Regard of the wicked, who have no Relish, nor Inclination that way,

they may be called hard, intollerable, or impossible : But all this proceeding from the Want of Piety and Devotion, or Mens not being enter'd into a State of Regeneration, or Righteousness, or not using those Faculties aright, which God has given them, for working out their Salvation, or running that Race that is set before them : I say, for these gross Omissions, and actual Transgressions, God withdrawing his Influences, and favourable Assistances, these Commands are grievous, and the Yoak intollerable : But wretched Sinners make it so themselves, and they are only to blame, and not God : For tho' he made us upright,

Ecclef. 7. 29.

Hose. 13. 9. *O Israel, thou hast destroyed thy self, but in me is thy Help.*

But I would by no Means, from what I have said, discourage any Man from keeping the Commands of God, it being only an Argument for our Humility, Self-Denial, and trusting in the Merits of our blessed Redeemer ; for tho' 'tis impossible by our own Strength and Ability, or depending on our own Righteousness, or Merits, to perform what they require, and yield a perfect Obedience to them, yet through God that strengthens us we can do all Things : And since he has pleased to tell us, That if there be a willing and a ready Mind in us, he will accept us, according to what we have

Phil. 4. 13.

have, and not according to what we have ^{1 Cor. 8. 11. and 12.}
 not ; we need not in the least doubt, or
 question, but that he will concur with our
 Endeavours and Resolutions, and bring to ^{2 Cor. 12. 9. Phil. 1. 6.}
 Perfection what he hath begun in us : for if
 we do our Parts, and sincerely and readily
 perform what God has given us Power and
 Ability ; we may assure our selves of his
 Help, Mercy, and Compassion, *who will* ^{Isaia. 42. 3. Matth. 12. 20.}
not break the bruised Reed, nor quench the
smoking Flax, till he send forth Judgment
into Victory : And if God thus work in us ^{Phil. 2. 13.}
 both to will and to do, and will pity us, as
 a Father does that Child whom he passion- ^{Psalms 103. 13, and 14.}
 ately loves, we cannot doubt of his enabling
 us to perform whatever he requires of us.
 And if we thus heartily, sincerely, humbly,
 cheerfully, universally, and constantly do
 our utmost Endeavours to keep God's righ-
 teous Laws, we may, with the Royal Plal-
 mist, on good Grounds, comfort and solace
 ourselves with this ; *Then shall I not be asha-* ^{Psalms 119. 6.}
med, when I have Respect to all thy Com-
mandments.

Q. Are all things requisite, to make us easy
 here and happy hereafter, included in these
 Ten Commandments, that you have been all
 this while explaining ? By this I mean, Is
 all that Duty which I owe God my self, and
 my Neighbour, comprehended in the Decalogue ?

A. Our blessed Master answers this Que-
 stion in these Words : *Thou shalt love the* ^{Matth. 23.}
Lord thy God with all thy Heart, with all ^{37, 39, 40.}
Soul,

Mark 12. 30.
and 31.

Luke 10. 25.
to 29.

Soul, and with all thy Mind, and thou shalt love thy Neighbour as thy self; and on these two Commandments hang all the Law and the Prophets. This being the Answer that was given to the Lawyer and Scribe, who desired to be thoroughly instructed in those Things that should make 'em capable of inheriting eternal Life, we must look upon it to be entire and perfect, especially being utter'd by him who came to save Men's Lives, and could not err nor falsify his Word: And indeed, if we consider the whole Drift and Scope of this Moral Law, its universal Obligation, and the Extensiveness of its Nature, or the innumerable Consequences that rationally are deducible from it, we cannot but immediately conclude, That it is the Sum and Substance of our Duty, the true System of Christianity; and all that we need to do to make ourselves happy.

And tho' probably it may be objected, that the Laws of Christianity are more perfect, and that they go farther, in that of Divorce, Revenge, &c. which cannot be denied: Our blessed Master having enjoin'd new Instances, that were formerly left free to be done or not done, and improv'd many moral Virtues, by adding to their Extent and Degree: Yet this, notwithstanding, Christ did not abrogate any Part of the Moral Law, add new Precepts to it, or alter the Nature and Essence of it.

it. He did, 'tis true, make some Change in the *Jewish Policy*, in their Ceremonial; Judicial, or National Laws, but not the least Alteration in the Substance, or Essence of the Moral Law. For this being natural and always obligatory; he came not to the World to destroy but fulfil it: And tho' it may be urg'd, that this Law must be imperfect, because the Laws of Christianity were added to it, yet we must say, That the Moral, was as perfect when promulg'd, as the Christian is now, or at least, was as perfect as that Economy, or People who liv'd in the Infancy of the World could bear, or were capable of obeying. And as the Patriarchs and Prophets could not be Justified alone by the Works of the Law; so they foreseeing that Messia, in which they, who did believe, had an Interest; by this Faith did obey the Law, and it was counted to them for Righteousness.

Therefore, obeying all these Laws by true Faith and earnest Prayer, must entitle us to the Favour of God and eternal Happiness; because thus obeying, directs us to *Love the Lord our God with all our Minds, and our Neighbours as our selves*, which whosoever does, must do all that is requir'd of him, to make him happy here and hereafter; and this the ancient Fathers, not only have explain'd, but our Church has excellently set forth in her

Greg. Nyss.
lib. de Creat
Hom. cap. 8.

Ca-

St. Aug. lib. Catechism. " My Duty towards God, is
1. de Doct. " to believe in him, and to Love him
Christ. cap. 22. " with all my Heart, with all my Mind,
St. Anselm. " with all my Soul, and with all my
in cap. 22. " Strength. To worship him, to give
Matth. " him Thanks, to put my whole Trust in
St. Bern. in " him, to call upon him, to honour his
Serm. 20. in " holy Name and his Word, and to serve
Cant. " him truly all the Days of my Life: And
Vide. Thom. " my Duty towards my Neighbour is, to
2. 2d. Quert. " Love him as my self: and to do unto
24. Art. 8. " all Men, as I would they should do un-
 unto me: To love, honour, and suc-
 cour my Father and Mother: To ho-
 nour and obey the King, and all that
 are put in Authority under him: To
 submit my self to all my Governours,
 Teachers, spiritual Pastors and Masters:
 To order my self lowly and reverently
 to all my Betters: To hurt no Body by
 Word or Deed: To be just and true in
 all my Dealing: To bear no Malice,
 nor Hatred in my Heart: To keep my
 Hands from Picking and Stealing, and
 my Tongue from evil speaking, Lying,
 and Slandering: To keep my Body in
 Temperance, Soberness and Chastity:
 Not to covet, nor desire other Mens
 Goods, but to learn and labour truly
 to get mine own Living, and to do my
 Duty in that State of Life, unto which
 it shall please God to call me.

